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Octob. 18. 1694.

Imprimatur,

Gul. Stanley Procan.

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A DISCOURSE

UPON

I *Peter* IV. VIII.

Wherein the Power and Efficacy

OF

CHARITY.

As it is a Means to procure

the *Pardon* of *Sin*,

Is Explained and Vindicated,

By the Reverend Mr *John Whitefoot*, Sen.
of *NORWICH*.

CAMBRIDGE,
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TO

All Good Christians, whose Faith is made Effectual by CHARITY,

The AUTHOR

Dedicateth this

DISCOURSE;

Wishing Them Increase of that most Divine, most Christian, and most Spiritual Grace.

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1 Pet. 4. 8.

And above all things have fervent Charity among your ſelves, for Charity ſhall (or will) *cover a multitude of Sins.*

AS in the Ethnick Theology of the Greek Poets, we read of a Famous Triade of Graces, reported to be the Daughters of *Jupiter*: So the Apoſtle St *Paul* makes mention of a certain Trinity of Chriſtian Graces, all ſpecial Fruits and Daughters of the Holy Spirit. 1 Cor. 13. 13. *And now abideth Faith, Hope, and Charity, but the greateſt of theſe is Charity.* And that may duely be eſteemed the greater, μειζων, or great-

eſt of the Three, in many reſpects, beſides that which the Apoſtle ſeems ſpecially to aim at in that Text, *viz.* That of continuance and duration in another Life, after the Expiration of the other Two. For Charity is a Vertue of the greateſt Perfection that can be, and moſt highly deſerving the Name of Grace. *Gratia gratis data, & gratia gratum faciens*; As freely given as any other and moſt grateſull to God and Man. This Charity is the Root, Ground, and Foundation of all Chriſtian Piety, as is intimated by the words of the Apoſtle, Eph. 3. 17, 18. *That ye, being rooted and grounded in love,* &c. It is indeed the end, and fruit of the other Two. Faith teaches it, Hope excites and cheriſhes it. It is alſo of greateſt Extent, extending both to God and Man; All Men, our ſelves, our Friends, and Enemies. Faith and Hope will be antiquated by poſſeſſion, ſight, and fruition, but Charity is a thing that we ſhall carry with us into the other World, where we ſhall improve and keep it for ever. *'Tis the end of the Commandment*, 1 Tim. 1. 5. and *the fulfilling*

Ἐῤῥιζωμένοι καὶ τεθεμελιωμένοι. *Radicati & Fundati.*

ting of the Law. Gal. 5. 14. *For all the Law is fulfilled in one word, even in this, Thou shalt love,* &c. That one little Monosyllable Love, is a perfect abbreviation of the whole *Code* and *Pandects* of the Divine Law. The first and the great Commandment is this, *Thou shalt love the Lord thy God with all thy heart and with all thy soul, with all thy mind, and with all thy might.* And the second is like unto it, *Thou shalt love thy neighbour as thy self: On these two Commandments hang all the Law and the Prophets.* Mat. 22. 37. &c.

He that truly loves God, will not break any of his Commandments willfully; and he that doth not love him, cannot keep any of them. 'Tis this love that keeps us from transgressing the Law, and so prevents sin, and (as I shall shew hereafter) the same is useful to cover sin, and to procure the pardon thereof. It keeps us from injuring, or offending our neighbour, and inclines us to forgive his offences against us. 1 Jo. 5. 3.

'Tis *the bond of perfection*, both of Nature and Grace, of Humanity and Divinity. A loving Disposition is that which

we call Good Nature, the most Ingenuous, Noble, and Amiable. Whereas the want of it, and especially the contraries to it; an envious, malicious, peevish, froward, rigid, cruel, covetous, and penurious mind, is Ill Nature, Disingenuous and Hatefull.

Therefore the extream opposite to Love, beareth the name of Wickedness in an Emphatical Sense, in the Greek and Latin, as also in our own, and other Languages, that have any Derivation from them. So the words *κακία*, *malitia*, *malice*, are generally used. And the Spirit of wickedness, or the wicked Spirit is called by the name of *Satan*, which signifies an absolute privation of all Love to God or Man, together with the opposite to both, consisting in his enmity to both.

But Charity *is Goodness it self*, in the Common Sense of that Word, and without it there is no such thing as Goodness truly so called. And whereas there are divers sorts of Goodness, noted by the ordinary distinction of *Bonum jucundum, utile, & honestum*; *the pleasant, profitable, and honest Good*, Charity comprehends them all in the greatest Perfection: nothing

thing so pleasant both to the Lover, and the Beloved; nothing so Profitable to both, nothing so Honourable.

'Tis *the Perfection of Righteousness* in the Sense of Holy Scripture, where the word Righteous, and Righteousness do most frequently signifie, (especially in the *Psalms*) more than meer innocence, or common Justice. Nor is the Sense of them to be contracted into the short and scanty measures of the Cardinal Vertue in the Ethick Philosopher, or the Definition of *Justinian*. Though even that might pass for a Definition good enough, with a Christian Gloss, borrowed from St *Paul*, and our Saviours command, *Rom.* 13. 7, 8. *Render to all their due*, where Love is one (and the chiefest of all) made so by the Common Law of Nature, and by the expres Precept of our Saviour of loving our Neighbour as our selves, which makes it a general debt, so interpreted by the Apostle, *Owe nothing to any man but to love one another*. And if this Obligation of debt, could be dispen-

Mat. 6. 1. some Copies read ἐλεημοσύνην, for δικαιοσύνην, Righteousness for Alms.

Justitia est constans, & perpetua voluntas suum cuique tribuendi.

sed with, or abstracted from this Act of Charity in men, as it is in God, it would have so much the more of Divine Perfection, as being more free. St *Paul* calls it *Piety*, or Godliness, 1 *Tim.* 5. 4. St *James* makes it *Pure Religion*, *Ja.* 1, 27. *Pure Religion, and undefiled before God, and the Father is this; to visit the fatherless, and the widows in their distress.* And the same Hebrew word חסיד signifies both Charitable and Godly.

Τὸν ἴδιον οἶκον εὐσεβεῖν. To shew Piety at home, he means Charity.

It is *the Energy, Life, and Perfection of Faith.* These are all Apostolical Titles. *vid. Gal.* 5. 6. Πίστις δι' ἀγάπης ἐνεργουμένη. *Jam.* 2. 18, 21, 26. I do not add the Scholastick Notion, that it is the form of Faith, because that's liable to some Quarrel.

I shall conclude the present Encomium of this Grace, in Three Words: shewing that it is *the most Divine, the most Christian, the most Spiritual Vertue.*

'1. *The most Divine*, For God is Love, 'saith the most Loving, and beloved Dis'ciple twice over in one Chapter, 1 *Jo.* '4. 7, 8, 16. Beloved let us love one ano'ther,

'then, for Love is of God, And every 'one that loveth is born of God, and 'knoweth God. He that loveth not, 'knoweth not God, for God is Love. 'And we have known and believed the 'Love that God hath to us: God is 'Love, and he that dwelleth in Love, 'dwelleth in God, and God in him.

So did ſome of the oldeſt of the Greek Poets call the Supream Deity, and the Original of all Beings by the name of Ἔρως, *Love*. And ſo *Plato* and his Diſciples call the Firſt Perſon in their Trinity ἀγαθὸν, καὶ αὐτοαγαθὸν, *ſelf goodneſs*. 'Tis by this Vertue of Love, that we are made partakers of the Divine Nature moſt eminently, that being the Higheſt Perfection of the Image of God, that we are capable of: For God is Love, not cauſally only, but eſſentially. Other Graces are from him, but this is in him; and whatſoever is ſo, is himſelf. Other Graces of Humility, temperance, and even thoſe two mentioned by the Apoſtle together with this, Faith, and Hope, do connotate ſomething of imperfection, incompetible to the Divine Nature: But Love is Pure, and Perfect Good-

Quicquid in Deo eſt, Deus eſt.

ness. Our English Name of God comes from Good. And 'tis observable from *Exod.* 34. 6. where the name of God is proclaimed by himself, most of the Royal Titles that make up the Dignity and Perfection of that Great Name, are no other than a Comment upon this simple and Essential Attribute of Love; 'The Lord 'passed by before him (*Moses*) and pro-'claimed, The Lord, the Lord God, mer-'cifull, and gracious, long-suffering, and 'abundant in Goodness and Truth, keep-'ing mercy for Thousands, forgiving ini-'quity, transgression, and sin.

And 'tis this Vertue of Love that makes us partakers of the Name of God in a qualified sense, *Homo homini Deus, one man is a petty God to another*, as he is a Benefactor. Such only were the Hero's, and minor Deities of the Heathens: Such as had been Eminent Benefactors to their Country in their Lives, and were therefore Deified after their Death. Such were all earthly Gods, Kings, and Princes, they were called εὐεργέται, *Benefactors*, Luke 22. 25. So the word נדיב used for a Prince, and rendred by the Septuagint βασιλεὺς, & Ἄρχων doth primarily signifie a Liberal Magnificent Benefactor. I say

I say therefore, that Love is the most Divine Grace, as having most of the Name, and Nature of God in it. On the contrary, those Vicious Dispositions, which are most directly opposite to Love, are the most Satanical and Diabolical, malice, hatred, envy, *&c.*

2. *Charity is the most Christian Virtue*, most strictly charged by Christ himself, by his special Command, and signally expressed in his Singular Example, *Jo.* 15. 12. *This is my Commandment that ye love one another, as I have loved you.* The Pronoun *my*, is Emphatical, signifying the Special Weight that he puts upon this Commandment. And this is the reason, (as St *Hierom* reports) that was given by the Beloved Disciple St *John*, when the question was put to him by his Auditors, why he did so much inculcate that Precept in his Preaching, *Filioli diligite alterutrum*, Little children love one another; he answered *quia est preceptum Domini*, because it was the Command of his Lord, meaning the Special and Principal Commandment, and that, which being obeyed, would secure the fulfilling of all the rest, that concerned humane society; and was

most

most necessary for the Constitution, and the Preservation of the Church. Indeed all Societies are maintained by the common Cement of Amity, nor can any subsist without it. But the Christian Society was designed to be the most Perfect of any that was possible to be amongst men, and therefore was necessary to be most strictly obliged to this Bond of Perfection. And therefore,

This precept of Charity was by Christ perfected in the proper measures and significations thereof, and to be extended to all Mankind without exception of enemies, which by no other law of Heathens or Jews had been expressly required. *Amicos diligere omnium est, inimicos solorum Christianorum*, Tertul. To love friends was a common acknowledged obligation and practice of all men, but to love Enemies too, was a pure Christian law, *Joh.* 13. 34. *A new commandment I give unto you, that ye love one another, as I have loved you.* He calls it a new Commandment, notwithstanding it was as old as any other, as old as *Moses* or *Adam*, as to the matter and substance of it; but almost antiquated by the manners of men,

Mat. 5. 44.

and

and not well understood by the Jews, and therefore was renewed by him, who was the great Reformer of the world, by his precept and example. And this mutual love and amity was assigned by Him, to be the badge and cognisance, or mark of his Disciples, whereby they should be known and distinguished from other People. *Joh.* 13. 35. *By this shall all men know that ye are my Disciples, if ye love one another.* And accordingly this was observed in the primitive times, as the signal mark and distinction of Christians, as is testified by *Tertullian* or *Minutius Felix*, *Vide, inquiunt, ut invicem se diligunt.*

3. *Love is the most Spiritual Grace.* 'Tis the first fruit of the Spirit in St. *Pauls* Catalogue, *Gal.* 5. 22. *The fruit of the Spirit is Love, &c.* And the rest that are added, are no other then the known effects, and symptoms of Love. *The fruits of the Spirit are Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Meekness, &c.* 'Tis the distinct character and proper attribute of the Holy Spirit, as that name signifies the Third Person in the Blessed Trinity. The three Primalities, or signal properties noted in the Trinity of Persons, are

Power

Power belonging to the Father Almighty, Wisdome to the Son, the λογος, *in whom*

Col. 2. 3. *are hid all the Treasures of wisdom and knowledge*; and Love to the Holy Ghost, which is that which consummates the perfection of the Divine Nature, rendring it infinitely good, as well as great, powerfull and wise. And thus Infinite Goodness is the flower and ultimate glory of the Divine Nature, crowning his wisdom and power. So that as the First Person in the Trinity may be esteemed the most Excellent, in as much as it is the fountain and basis of the whole Deity, and of all Being: And the Second Person represented by the title of Wisdom, called λογος, *Ratio prima est substantialis*, is the first natural Emergency, or advance of the same Being, and therefore called the Son: So the Third Person which is expressed by Love, and is the immediate principle of all communication of Being and Goodness, may in that respect be said to be *flos & gloria Deitatis*, the flower, and glory, and perfection of the whole Deity: as the word Glory doth properly signifie, *the manifestation and illustration of any Excellency.*

CHAP.

CHAP. I.

NOW the Text that I am treating of is an Exhortation to this *most Divine, most Christian, most Spiritual Vertue*, emphatically expressed as a matter of greatest Concern. *Above all things have fervent Charity among your selves*; And then urged with a strong argument or motive drawn from a special Effect and Consequent thereof, *For Charity shall cover a multitude of sins.*

The Design of my present Discourse is chiefly upon this particular Argument or Motive; which being well understood, and firmly believed, may be enough to save me the labour of adding many more found in other Texts, some of which have been briefly touched in the foregoing Chapter, and all, or most of them amply set forth by others, especially by a late worthy Person in his excellent Sermon upon the Subject of Charity. *Dr. Isaac Barrow.* Whereas that particular Argument which is alledged in this Text (though it may have been mentioned by others) hath not, to my knowledge, been so distinctly and large-

largely discussed, as the Weight and Efficacy of it seems to deserve. There being no argument or motive to the practice of this Vertue, more like to prevail with persons, sensible of the multitude and danger of their sins, than this, if it may be admitted in the Sense hereafter declared. For this is most notoriously known to have been the greatest, and most effectual Motive to that one common and eminent branch of this great Vertue, that hath in vulgar Speech monopolized the name of Charity, *viz.* that of Alms and Beneficence. This one simple Motive specified in this Text, hath (I believe) prevailed more to this effect in all parts of Christendom, with all sorts of Persons, in their life time, and at their death, than all the rest. And this especially with such People, as being much sensible of their sins, have desired to verifie the truth of their Repentance, by bringing forth fruits worthy of it. Amongst which there is none to be compared to the works of Charity.

Though indeed there be many other Fruits worthy of repentance, in a just sense, but not equal to this. Such are all acts and works of extraordinary Devotion, all practices

ctices of Pennance and Mortification, which the Apostle calls *judging of our selves*, 1 Cor. 11. 31. And *Revenge*, proceeding from a Godly sorrow, 2 *Cor.* 7. 11. The Schoolmen from the Latine Fathers, especially St. *Cyprian*, express them by the word *Satisfaction*, an innocent word, if rightly interpreted. These are such as do chiefly consist in Fasting, Watching, and Afflicting the body by abstinence from lawfull Injoyments, with various expressions of penetential Sorrows for sin, and Subjugation of carnal lusts: which the Apostle calls *keeping under the Body, and bringing it under subjection*, 1 Cor. 9. 27. *Not sparing the Body*, Col 2. 23. *Bodily Exercise* he calls it elsewhere, and acknowledges it to be *profitable*, though but a little in comparison of true Godliness, 1 *Tim.* 4. 8. Hereunto belongs all that *hard usage of the Body*, practised by the *Asceticks* in the ancient Church, especially in the East, where the severities of Monastick Life began, and most prevailed, in their course Diet, hard Lodging, and Clothing of Sackcloth and Haircloth. The

Ὑπωπιάζω τὸ σῶμα καὶ δουλαγωγῶ.

Ἡ γὰρ σωματικὴ γυμνασία πρὸς ὀλίγον ἐστὶν ὠφέλιμος.

σκληραγωγία,

χαμοί-

χαμευνία, *Humicubation*, lying upon the ground, *&c.* which things have been over-acted, and ſtill are in the *Greek* and *Roman* Churches.

Theſe things being cleared from that Superſtition, which they are liable to, in the kinds and meaſures of them, as alſo from ſuch Hypocriſie as was practiſed by the Phariſees, and is notorious in the later Ages of the Church, are not to be rejected, or denied to be proper and reaſonable fruits and teſtimonies of Repentance, as exerciſe of Self diſcipline, and *judging our ſelves that we may not be judged*, 1 Cor. 11. 31.

There are a multitude of Texts in the Old Teſtament, wherein ſuch Afflicting of our ſelves, in teſtimony of repentance, are not only approved, but expreſly enjoyned by God himſelf, as may be ſeen in the Texts quoted in the Margin, & many others that might be added. And that this was no point of meer *Jewiſh* and Ceremonial Diſcipline, may be confirmed from the Examples before quoted, particularly from St. *Paul*, in his own practice, and the approbation of it in the *Corinthians*, and the expreſs precept of St. *James*

Lev. 16. 29, 31. cap. 23. 27, 32. Numb 29. 7. Ezr. 8. 21. Iſa. 58. 3.

2 Cor. 7. 11.

James, Cap. 4. 9. *Be afflicted, and mourn, and weep.* Such affliction, as naturally agreeable to the affection of Sorrow, whiles we are mixt Creatures, conſiſting of Body as well as Soul, may be either impoſed for ſatisfaction of Scandal, and teſtimony of Repentance, or voluntarily undertaken and practiſed by true Penitents to expreſs, before God, their Humiliation and Godly ſorrow.

But none of theſe things are in their kind ſuch worthy fruits of Repentance, or ſo acceptable to God, as the ſpecial exerciſes of Charity; Becauſe none of them have any ſuch intrinſick Goodneſs in them, as is oppoſite to the Evil repented of, or can be reaſonably preſumed to balance it, none ſo available as Charity for the remiſſion or expiation of the ſin (pardon that Word for the preſent, which I ſhall interpret afterward in ſuch a Senſe, as will appear to be nothing prejudicial to the Expiation by the Blood of Chriſt.) Charity is therefore moſt acceptable to God, becauſe moſt beneficial to Men, and moſt agreeable to his own natural and eſſential Goodneſs. Therefore doth God prefer Mercy, which is but a branch of Charity, before Sacrifice

and all manner of outward Worship, not Ceremonial only, but also Moral and Natural, as of Prayers and Praises. *Vide Isa.* 1. v. 11. to the 19. *To relieve the oppressed, to judge the fatherless, and to plead for the widow*, are named for things so acceptable and prevalent with God, that he promiseth an intire pardon of the greatest sins, to all them that joyn these things with the Essential duties of Repentance, expressed ver. 16. 'Wash ye, make ye clean, 'put away the evil of your doings from be-'fore mine Eyes, cease to do evil, learn to 'do well, seek Judgment, relieve the Op-'pressed, judge the Fatherless, plead for 'the Widow; Come now let us reason to-'gether, saith the Lord, though your sins 'be as scarlet, they shall be white as snow; 'though they be like crimson, they shall 'be as wooll; that is, the deepest dye and stain of them shall be quite taken out. But of this more hereafter.

Come we now to the expres Doctrine of the Apostle in the words of the Text, *Charity doth, will, or shall cover a multitude of sins.* Such a variation of Lection is found in the *Greek* Text, καλύπτει alias καλύψει, but the difference is not considerable.

Now

Now concerning the nature of Charity, with the Extent and various Effects thereof. Though I might presume them to be so well known to any Reader, that will be capable of understanding the future Discourse, (designed to be as plain as I am able to make it) as makes it unnecessary to give any large Description thereof, yet do I not judge it altogether needless to give any Account at all of it.

Briefly then, Charity, or Love relating to our Neighbour (as by the express words of the Text it doth) is not to be confined to that one eminent Branch thereof, which consists only in Alms, or works of Beneficence, because these are things, which possibly may be done without any true Charity, as the Apostle saith, 1 Cor. 13. 8. *Though I give all my goods to feed the Poor, and have not Charity* (which Supposition were absurd, if it were simply impossible) *it profiteth me nothing.* Vain-glory, carnal and worldly Ends and Interest, may utterly destroy the notion and vertue of Charity in such Works. And 'tis possible for a man to exercise some acts of pretended Charity, to such ends as are utterly repugnant to the Nature of it, as when they are done of

purpose to corrupt the Minds and Manners of them, upon whom they are bestowed, to entice them to Iniquity, and so serve the ends of the Donor, to the prejudice of the Receiver.

And where none of these things are designed, a man may yet be otherwise as destitute of true Charity, as the Devil is, and as much tainted with those *Vitiosities*, that are most contrary to it; Malice, Envy, Pride, Cruelty, *&c.* and yet seem to be Charitable in his Alms. On the contrary, a true and acceptable Charity may exist without them; I mean without the outward Works, and that only in case of Inability to afford them, or want of Objects to receive them; for otherwise the Disposition and Preparation of mind to afford them according to Ability, and opportunity, is inseparable from any true and real Charity.

This possible Mistake, grounded upon a vulgar use of the Word, being prevented, I say, That Charity in the due extent of its Notion comprehends all the Good, and excludes all the Evil that our Neighbour is capable of receiving from us; or that we are capable of intending or extending to him. Charity signifies all the benefit that is reasonably

sonably desirable from one Man to another. All that can profit or reasonably please him, all that can any way better his Condition, present or future: The Acts of it are as various and numerous, as are the needs, or capacities of advantage and benefit by our Neighbour in any kind. To conclude, Charity imports an aversion or declining of all manner of Evil to him in Thought, Word or Deed, all *Misaffection* to him, all *Misspeaking* of him, or to him, and all *Misdoing*. And not only all sorts of Injuries, but all Unkindnesses, inward of will and affections, and outward of words, actions and gestures.

Rom. 13. 10.

He that desires any more Particular Character of this Vertue, may find it set forth in that known Chapter of St *Pauls* first Epistle to the *Corinthians*, Chap. 13. And all that most exactly abridged by that General Precept of our Saviour, of *doing to others as we would be done to*: only the word *do*, is therein to be extended as well to thoughts, and words, as to any sort of outward actions: agreeable to the common use of the same word in our Language, applied to thoughts and words, as well as deeds, whilst we say, we do

think, and we do Love, and we do ſpeak. *Col.* 3. 17. *Whatever ye* do *in word, or deed, do all in the name of the Lord Jeſus*, &c. Indeed thoughts and words are the moſt Peculiar of Humane Acts. This Precept, I ſay, in the due extent of it, rightly interpreted, by the Rules and Meaſures of a reaſonable will (which only can be underſtood in the ſentence) is the moſt Perfect Rule of Humane Equity, that can be given in words, comprehending alſo the utmoſt Perfection of Chriſtian Charity.

Having now premiſed this brief Deſcription of the Vertue of Charity, I come to the Particular Argument, or Motive, whereby it is urged by the Apoſtle in this Text. *Charity ſhall cover a multitude of ſins.* And here I am to ſpeak by way of Explication and Confirmation.

By way of Explication, I ſhall make theſe three Inquiries,

Firſt, Whoſe ſins they are which the Apoſtle means will be covered by Charity?

Secondly, What's meant by the covering of ſins?

Thirdly, What ſort of ſins will be covered by Charity, and under what Limitations?

After

After I shall have given a Competent Explication of the Proposition, in the resolution of these Questions, I shall Confirm the General Doctrine from other Texts of Scripture, with some Allegations of Reason, and then answer some Objections, like to be made against that Interpretation of the Text, which I shall pitch upon, and against the General Doctrine thereby asserted.

CHAP. II.

§. 1. I Am to begin with the first Question, *viz.* Whose sins they are, which will be covered by Charity? And here I find Interpreters differing: some understanding the sins of others, to whom the Charity is extended: which is the sense accepted by most Protestants, and some *Pontificians*: And some, the sins of the Charitable Person, which (for the Reasons hereafter to be advanced) seems to me most probable, and specially intended by the Apostle in this Text. Some also taking in both senses, not without reason, because so the Sentence is undoubtedly

true Charity, especially, if it be fervent will cover a multitude of sins, both in the Charitable Person (as shall be afterward confirmed) and in other men to whom it is exercised. And so both Senses are but distinct *Verifications* of the same words taken in the greatest amplitude of signification, and containing in each Sense a strong motive to enforce the preceding Exhortation, *Above all things have fervent charity, for*, &c. Wherefore although I do in my own judgement prefer the second Sense, as most specially intended by the Apostle, and that is the main Argument and Design of my Discourse; yet I shall not wholly neglect the other Sense importing a special Effect, and Branch of that Charity, which is here recommended to all Christians, with the promise, or declaration of so great a Reward, as the covering of a multitude of sins in him that hath it; which is that Sense of the words that I insist upon, not only as the strongest Motive to enforce the Exhortation, but also as most agreeable to the Context in this place.

I. This Sense, if it may be allowed in the matter of it, to express a certain truth

(as

(as I doubt not to prove, paſt all doubt, from other Texts) affords a Motive to the inforcement of the Apoſtles Exhortation, ſo much more ſtrong and effectual than the other Senſe, as the covering of a multitude of a mans own ſins, is a greater Benefit to him, than the covering of any multitude of other mens ſins can be; and therefore the hopes of it, muſt needs be moſt prevalent with any man that hath not more Charity for his Neighbour, than he hath for himſelf. Whereas therefore the ſcope of the Apoſtle in theſe words (as appears by that Cauſal Particle, *For*) is only to preſs the foregoing Exhortation, it ſeems not reaſonable to abate the ſtrength of his Argument, by excluding the moſt perſwaſive Senſe of his words, and confining it (without neceſſity) to any other of leſs concern, and weaker efficacy, as moſt clearly that is which reſpects only the ſins of other men.

But that which moſt ſtrongly confirms this to be the ſpecial Senſe of the Apoſtles words, is to be collected from the Connexion of this Verſe with the foregoing, wherein he forewarneth the Jewiſh Chriſtians, to whom the Epiſtle is directed,

of

of a Fatal End that was near at hand: and thereupon adviseth them, what they should do to secure themselves in that event. *The end of all things is at hand, be ye therefore sober, and watch unto prayer. And above all things have fervent Charity among your selves, for Charity will cover a multitude of sins.* Whether by the end of all things be meant the End of the world, according to the common Interpretation, and that said to be at hand in a certain Latitude of sence, because it was now the last time, the last hour, the last days, as was elsewhere frequently declared by himself and his fellow Apostles, 1 *Pet.* 1. 5. and 2 *Pet.* 3. 3. *Heb.* 1. 2. *Jam.* 5. 3. 1 *Jo.* 2. 18. *Jude* 18. Meaning the last Age of the World, whereof, although the duration was not to be so short as might then be imagined from such words as these: yet it was not to be long in the eyes of God, *with whom a thousand years are but as one day*, as he advertiseth them in his second Epistle, Chap. 3. 8. I say whether it be the *end* of the World, or (which is more probable to be the Apostles meaning) the Fatal Destruction of the obdurate Jews, their Nation,

tion, Politie Royal City, and Temple, foretold by Christ himself, and often spoken of by his Apostles, which was then very near indeed: This being the ground, and occasion of the Apostles Exhortation to fervent Charity, leads us to the most reasonable Interpretation of these latter words of the verse: For *Charity will cover a multitude of sins*; That is, when 'the end of all things, which is near at 'hand, shall come, fervent Charity, added to, and joyned with Repentance, 'signified by the foregoing expressions of 'Sobriety, Watching and Praying, is the 'likelieſt means to propitiate the wrath of 'God, deserved by a multitude of sins, 'and to save you from the formidable 'judgement of God, which is to be ex'pected. I appeal to any indifferent Person, whether this coherence of the Apostles words doth not determine his meaning to relate to the sins of the Charitable Person, much rather than the sins of others. For although it be no less true, that the same Vertue of Charity will cover a multitude of sins in other men, in such a sence as shall be declared afterward; yet how that should be referred,

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(as by the Context in this place it is) to the end of all things: That is, how Charity ſhould cover a multitude of ſins in other Perſons, when the end of all things is come, is hard to conceive; but eaſie enough to underſtand, how it may then cover a multitude of ſins in the Charitable Perſon, as ſhall be ſhewed in its due place.

The moſt rational Objection againſt this Interpretation and Argument for the preference of the other Senſe, is raiſed from a parallel Text, *Prov.* 10. 12. *Hatred ſtirreth up ſtrife; but Love covereth all ſins.* And if the Apoſtles words, ſeeming to be borrowed from that Sentence, muſt receive the ſame Interpretation with that, it muſt neceſſarily be underſtood of other mens ſins; by the two contrary effects of Love and Hatred, ſet forth in that Text, the one ſtirring up ſtrife, the other preventing it, by covering the faults of other men, by not taking notice of them, or looking favourably upon them, in order to a peaceable and friendly living with them

But to this Objection it may be anſwered. 1. That it is not evident that St *Peter* did intend any quotation of that Proverb,

verb, there being no such intimation in the Apostles words, as usually there is, when any Text of the Old Testament is cited in the New, by those words, *as it is written*, or other like, not found in this place. But to this Objection, together with some others, a fuller answer shall be made afterward.

§. 2. The probability of this Sense, being thus declared from the Context, the Truth of it remains to be further confirmed from many other Texts of Scripture; but I suspend the addition of them, till I have answered the second Question, *viz.* Supposing the sins spoken of in this Sentence to be the sins of the Charitable person, the question is, what's meant by the word Covering, or in what Sense they may be said to be covered by Charity? The Answer to this Question is to be collected from the ordinary use of the same Phrase in other places of Scripture; wherein it is frequently used to express the pardon or forgiveness of sin, as *Rom.* 4. 7. quoting *Psal.* 32. 1. *Blessed are they whose iniquities are forgiven, and whose sins are covered.* So *Psal.* 85. 2. *Thou hast forgiven the iniquity of thy People, thou hast covered all their sins.*

In

In these Texts, I suppose, no doubt can be made, but that the Covering of sin signifies the same thing with the Forgiving. So *Neh.* 4. 5. *Cover not their iniquities, and let not their sin be blotted out*, i. e. Let it not be forgiven. And because Covering a thing is one way of hiding, therefore our Translators have rendred the same Greek word used in another Text of like signification by the word Hiding. *Jam.* 5. 20. *He which converteth a sinner from the error of his way, shall save a Soul from death, and shall hide a multitude of sins*, i. e. shall procure the Pardon of them (as the words are commonly interpreted) or shall obtain the Forgiveness of a multitude of sins in himself, as the learned *Grotius* and Dr. *Hammond* interpret them, agreeable to the fore-given sense of the same Words in our Text. The converting of a sinner from the errour of his Way is an eminent act of Charity, whensoever it is industriously sought and intended, whatever the success be. Nor is there any appearance of Incongruity, to say or suppose, that to endeavour the Conversion of an other man, and thereby to procure the Pardon of his sins, should be a-

vail-

available towards the obtaining of a pardon of sins in the charitable Procurer. For if that Sense, which I have given of the words of St. *Peter*, be admitted to import a certain Truth, (as I doubt not to evince from many other Texts afterward) the like Sense of this of St. *James* (whether by him intended or not) will necessarily follow to contain the same Truth. The Converting of a sinner, or the sincere and earnest Endeavour thereof, being (as before was said) an eminent act of Spiritual Charity. But for the probability of that Sense of St. *James* his words, I must at this time refer the Reader to the Notes of the forenamed Doctor upon the Text, because it would be too great an Excursion to undertake the Confirming of it in this place. But whether this be the true Sense of St. *James* or not, no doubt can be made, but that the particular Phrase of Covering of sins doth very fitly express the Pardon of them, when it is attributed to God, as in the Texts cited before: And when it is attributed to Men, or to any act or vertue in them, as it is in this Text, it may very fitly signifie the obtaining or procuring of such a favour (as the Pardon of sin) from God.

The

The Metaphor may be borrowed from the Covering of Nakedness, to which sin is often compared, or to the Covering of a Sore with a Plaister, or the Covering of a Debt charged in a Book, by way of Obliteration or Blotting out, which is another Synonymous phrase, signifying the Pardon of sin. Both Phrases signifying the same thing with the Hiding of sin from the face or the eyes of God, *Psal.* 51. 9. *Hide thy face from my sins, and blot out mine iniquities.* Not that God should not see them, but that he should not impute them, as the same Words are interpreted by the Psalmist, *Psal.* 32. 1, 2 and by the Apostle, *Rom.* 4. 7, 8. *Blessed are they whose iniquities are forgiven, and whose sins are covered, Blessed is the man to whom the Lord will not impute sin.* As Men are said to hide their own sins, when they will not acknowledge them, nor admit themselves chargeable with the imputation of them: So doth God cover sin, by his not imputing, or charging the guilt of it upon a man. And this is one way amongst others (as shall be hereafter declared) whereby Charity, or the Charitable Person doth cover a multitude of sins in his Neighbour, according to the

other

other Sense of the Text, that is, doth forgive and excuse them, and so cover them from his own eyes, either by not taking notice of them, or not imputing them to the Offender.

But to discharge this Question; If by the multitude of sins spoken of in this Text be understood the sins of the Charitable Person, it is sufficiently evident by the Use of the Phrase, what the Covering of them meaneth, *viz.* nothing less than the Pardon or Remission of the said sins.

§. 3. But then for a clear understanding of this Effect, it will be necessary to enquire what may be understood by the Pardon of sin: A Phrase not so plain, but that it hath afforded matter of more Controversie, than I am willing to take notice of in this Place: intending to discharge my self and my Reader of all the puzzle of Distinctions about the nature and signification of this easie Word, and take up with that only Meaning, which is most agreeable to common Sense and Vulgar apprehension: Namely, that by the Pardon or Remission of sin is meant a Discharge of the sin from the punishment, or obligation to punishment; For that the Remission of *the Fault*, without

the Remiſſion of *the Guilt*, which *Bellarmine*, and Others of his Order conteſt for, is to me a Riddle, a ſenſeleſs Notion, and the Effect of it a real Nullity. Not but that there may be a true and effectual Pardon of the fault, without an abſolute and total Remiſſion of all puniſhment, as ſhall be ſhewn hereafter. But then the Remiſſion of the fault, is no more then the Remiſſion of the puniſhment, and no more of the Fault is remitted, then is of the Puniſhment, or the Fault is no otherwiſe remitted than the Puniſhment is. But to imagin a Fault to be entirely or perfectly remitted, without any Remiſſion of the Puniſhment, is either a perfect Contradiction, or a very uncomfortable ſort of Pardon, and ſuch as I think, the Devils would not much envy any part of Mankind to obtain.

I ſhall therefore take it for granted, that all Pardon of ſin doth import ſome Remiſſion at leaſt of the puniſhment, I ſay ſome Remiſſion, becauſe, as there is a great Variation in the nature, kinds, degrees, extent and duration of the Puniſhment; ſo may there be an anſwerable Variation and Difference in the Pardon of ſins, (ſignified by the phraſe of Covering of them in the Text)

Text) as to the matter, measures, degrees, and duration thereof. And so Sin may be truly said to be covered or pardoned, not only when all the Punishment is remitted or removed, but also when any sort, part or degree thereof is taken off or abated; as also when the remainder of Punishment is relieved, or balanced by some advantages to the Patient. But of this more is to be said in the following Discourse, concerning the Punishment of sin in general.

§. 4 The punishment of Sin, importing all evil consequences thereof, is as various as the sin, both in its kind and degrees. And as in the general Notion, all sin doth consist in some repugnancy or opposition to the Will of God: So all Punishment consists in something that is repugnant to the reasonable will and wellfare of the Sinner. And this is most just, that he that will not obey the Will of God, should be cross'd in his own Will; if Men be so willfull, as not to submit to the Will of God, they shall never have their own will, do what they can. For the natural and necessary Object of mans Will is nothing less then a true and real Happiness, consisting in a perfect freedom from Evil, 1 Joh. 3. 4.

and in the injoyment of all the Good that he is capable of. But the only Qualification for this Happineſs is Holineſs, which conſiſts in the Conformity of our wills to the Will of God. He therefore that is not, at leaſt in ſome meaſure Holy, can never be in any meaſure Happy. But to be compleatly or perfectly Happy, no man is, or can be capable, till he be perfectly Holy; that is, till there be a perfect Conformity of his will to the Will of God. There is no way to obtain a full and perfect Satisfaction to our own wills, but by ſubmitting them to the Will of God. So ſhall we infallibly at laſt have our own will, and fill of Happineſs: though for the preſent we do miſs of our own carnal and fooliſh will, and muſt ſtay for the accompliſhment of our moſt reaſonable Deſires, till we be capable of it. The true, ſubſtantial, final, and perfect Object of our will, (ſuppoſing that it be conformable and obedient to the Will of God) we cannot fail of at laſt; but muſt not look for it, till we come where it is to be had, that is, in Heaven, (for Earth is not capable of it) where all our ignorant, unſatisfying Volitions, Wiſhes and Deſires will be utterly extinct, and our whole

whole will and affections will be satisfied with the utmost Felicity they are capable of: So that we shall have nothing further to wish, but the unchangeable Continuance of that State; And that also we shall be so well assured of, as that the Will and Desire in that respect shall be abundantly satisfied. Whence one hath fitly called Happiness *Pax Desiderii, a rest or peace to all Desire.* When Desire shall give place to Joy, and stir no more, whereas here it is restless, and never can cease, till it be fully satisfied.

But to return from this digression, to the Discourse that occasion'd it. I said before, that all sin is a transgression, or opposition to the will of God, and all punishment consists in something opposite to the reasonable Object of our own wills. But here it is to be noted, that as men may be mistaken in the Object of the Divine Will, thinking that to be agreeable, which is contrary thereunto: So may they be deceived in the right Object of their own wills, which in the true Notion is something that is good for them, and tending to their safety, welfare, and happiness. But this apprehension is very li-

able to errour, and nothing more common then for men by ſuch errour, *to call evil good, and good evil, to put darkneſs for light, and light for darkneſs, to put bitter for ſweet, and ſweet for bitter*, as in things that relate to the Will of God, ſo in things relating to the right Objects of their own will, and happineſs. But this errour cannot change the nature of the things in either caſe. The bare thinking of a thing to be good, or evil, doth not make it ſo, either in a Moral, or in a Phyſical ſenſe: Men may be puniſhed in the enjoyment of their own blind and infatuate wills: and they may be bleſſed, and rewarded in the want of ſuch enjoyments, and in things contrary thereunto. A reputed good, though it gratifies the deceived will, may be a real puniſhment; and a ſenſible evil ſuffered againſt a mans will, may be a ſignal Bleſſing: To be puniſhed by Proſperity, and bleſſed by Adverſity, is no contradiction. *Pharaoh* was hardned to his deſtruction, by the ceſſation of the Plagues; and *Manaſſes* was ſaved by his Captivity, and the Fetters of his Priſon. And many a man may ſay, *periiſſem, niſi periiſſem*, I had periſhed eternally,

ternally, if I had not been undone for a time.

It is not neceſſary to the puniſhment of ſin, that men ſhould be at the preſent ſenſible of it. And though he muſt needs be unhappy for the preſent, that thinks himſelf ſo, becauſe that thought is enough to make him ſo, as being inconſiſtent with his preſent happineſs: yet he is not neceſſarily happy that accounts himſelf ſo: otherwiſe men might be happy when they are out of their wits: and made miſerable in recovering them. As the man in the Poet complained.

——Pol me occidiſtis amici
Non ſervâſtis, ait, cui ſic extorta voluptas,
Et demptus per vim mentis gratiſſimus error.
Horat. Epiſt. 2. Lib. 2.

But to hold to the Analogy between the Will of God, and the will of Man, in the nature of ſin and puniſhment, I ſay further, that as the Will of God is tranſgreſſed by omiſſion, or commiſſion, by leaving undone ſomething which he requires, or doing ſomething which he forbids: ſo the puniſhments of ſin are either *Privative*, or *Poſitive*, conſiſting in the loſs, or want of ſomething that is Good

and Desirable by a reasonable Will, or in the sense and suffering of something which is Evil and grievous to the Will. And both these sorts of Punishments, are such as befall Men in this Life, or in that which is to come; and so are temporal, or Eternal: Some of them also are *natural* and *necessary*, and some *contingent* and *avoidable*, as being ordered and appointed by the just Will and Providence of God, without any natural or absolute Necessity of their Event. I say, some sorts of Punishment of sin are *Natural* and *Necessary*, as being the Natural Effects and Consequents of the sin, and so, necessary and unavoidable, and that either absolutely, or without a Miracle. Absolutely unavoidable the Punishment must needs be, when the Separation of the Penal Event imports contradiction to the sinfull act, as is evident, not only in the case of Self-murder (which being nothing else but the depriving a man of his Life, cannot without Contradiction be separated from the privative Punishment) but also in all other sins, whereby Men do deprive themselves, at least for the present, of the enjoyment of Health, Honour, Friends, or any other good

good thing. And as every act of true Vertue doth in a just ſenſe reward it ſelf by its real and moral Goodneſs; ſo doth every ſinfull Act punish it ſelf by its turpitude of evil deformity, which in the School Language is called the *Macula*, or ſtain of ſin. And this Punishment is in the nature of the thing inſeparable from the ſin. Other punishments are not ſo abſolutely neceſſary, as to imply any Contradiction in the avoidance or evaſion of them, and yet are really unavoidable without a Miracle, as is obvious enough to conceive without any Inſtances.

Virtus eſt ſui ipſius merces.

Now in ſuch caſes the covering of the ſin, as it ſignifies a total Remiſſion, or perfect Exemption from all Puniſhment, is either ſimply unpoſſible, as in the caſe of ſuch abſolute neceſſity of the Event, as implies a contradiction to the ſin in the avoidance, or elſe is not promiſed, or to be expected (though poſſible by Miracle) upon any condition. I ſay ſuch a covering of ſin as imports a total Remiſſion of Puniſhment, is either impoſſible, or unexpectable: Yet may the ſame ſin in ſome other ſence be many ways covered, *viz.* by abatement of the degrees of the Puniſh-

niſhment, which is not wholly avoidable; or by deliverance from ſome other Puniſhment, which might be added in this Life, and that which is to come: or by ſundry manner and meaſures of Support, Relief, and Comfort in the Suffering, or by other ways, whereby the Puniſhment may be converted to the Advantage of the Sufferer, eſpecially in his Spiritual Eſtate; which Advantages are ſo far from being inconſiſtent with the nature of a Puniſhment, that they are ordinarily deſigned, as the main end of it, both by God and Man, as in all caſtigatory Puniſhments; whence God is ſaid to chaſten us for our Profit, *Heb.* 12. 10. And a Puniſhment ceaſeth not to be ſo, by being converted to a Bleſſing. Thus may the ſins of a Charitable Perſon be covered, without any abſolute Remiſſion, or Exemption from Puniſhment, which may be in it ſelf neceſſary. And where it is not ſo, but contingent at the Will and Providence of God; it is more eaſie to conceive how the ſin may be covered by Suſpenſion, or Remiſſion of Puniſhment, in whole, or in part.

Here a queſtion may be moved, *viz.* How

How far that Remiſſion of ſin, which is ſignified by the Term of covering in this Text, may be expected to extend; *i. e.* Whether only to the Temporal Puniſhment, which a ſinner is liable to in this Life, or to that alſo which is to come in another World?

Towards a full Anſwer to this Queſtion, it will not be amiſs to reflect upon the words of the Apoſtle immediately preceding the Text which I am treating upon, wherein I conceive a convenient hint is offered, for the Reſolution of this Queſtion, from a double Interpretation which is given of thoſe words (*the end of all things is at hand.*) the one relating to this Life, the other to that which is to come.

1. Some Modern Interpreters of Good Note for their Learning and Judgement, do underſtand thoſe words, not to be meant of the end of the World, or the day of Judgement, but of the end of the Jewiſh Common-wealth, by the Deſtruction of the Temple, and the City of Jeruſalem, together with the General Calamity of that People by their Captivity

Dr. *Hammond*, Mr. *Joſ. Mede*, and others.

vity and Diſperſion throughout the World, by the Power and Victory of the *Romans*, often foretold by our Saviour, and called *the abamination of deſolation*: For the avoiding of which Calamity, the Apoſtle adviſeth the Chriſtian Jews, to whom he directs this Epiſtle, *to be ſober, and to watch unto prayer*, as hopefull means to ſave them from the extremity of that Calamity; Adding further, in this verſe, another ſpecial Point of advice to the ſame end, to wit, *the exerciſe of a fervent Charity*. If this ſenſe of the Apoſtles words be allowed, ſuppoſing the end of all things ſo near approaching, as was the time of that Publick Calamity (which ſenſe by the forementioned Interpreters is alſo applied to many other Texts of our Saviours and the Apoſtles ſpeaking of the end of the World, as very near) I ſay, if this be the Apoſtles Senſe in this place, no doubt can be made of this effect of Charity, procuring Deliverance from Puniſhments of ſin in this Life.

On the other ſide, If by *the end of all things* muſt be underſtood that General End which is to come at the day of Judgement, according to the more ordinary In-

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terpretation of the words, it is evident, that this benefit of Charity will extend to another Life. But because the Punishment of sin (as hath been said before) is both in this Life, and that which is to come, without Determining the true Sense of the foregoing Verse, I doubt not to conclude, that the Remission of sin, expressed by the covering thereof, declared by the Apostle, is not to be limited to this or the other Life, but may be understood of both, and will be verified either in both, or at least in one of these two Lives; that is wheresoever this Vertue of Charity is found, it will be available by the Mercy of God, at least to some kind of Remission of sin, *i. e.* of the Punishment thereof, either in this Life, and that which is to come too, or else in one of them more or less, according to the sincerity and degree of the Charity.

If the Charity be the Fruit of an unfained Faith accompanied with Repentance, (as it must needs be, if it be sincere) it will undoubtedly be available to the Remission of sin in the other World, if not also to the Remission of Punishment in this World; which is very hopefull, though not so certain in all Respects, as is the Remission

miſſion of future Puniſhment in the Life to come: Becauſe there are ſome ſorts of Puniſhments of ſin in this Life, which (as was ſhewed before) are in themſelves neceſſary, and inſeparable Conſequents of the ſin, and ſo unavoidable in their Nature, as Shame and Diſhonour in ſins known to the World, privation of Benefits conſequent to other ſins, ſorrow and remorſe of Conſcience, common to all ſins, whereof a ſinner is convinced: Beſides ſome other ſorts of Puniſhments in this Life, not ſo neceſſary in their kind, may be conſequent to the ſin, by the Juſtice and Wiſdom, and alſo by the Goodneſs of God: which therefore he may refuſe to remit in this Life, where he intends a full Remiſſion in the Life to come. This is plain in the Caſe of *David*, 2 *Sam.* 12. Many ſevere Puniſhments are threatned by *Nathan* the Prophet, to be executed upon *David* for his ſcandalous ſins of Adultery and Murder, which were never remitted, but punctually executed upon him, notwithſtanding, that upon his Repentance, teſtified by his humble Confeſſion, the Prophet aſſures him, that *God had put away his ſin*, and *that he ſhould not die.* Ver. 13. *And David ſaid unto Nathan, I have ſinned*

ſinned againſt the Lord; and Nathan ſaid unto David, the Lord alſo hath put away thy ſin, thou ſhalt not die.

His repentance expreſſed by extraordinary teſtimonies of his Sorrow and Humiliation, ſet forth in that *Pſalm*, which was penn'd and publiſhed by himſelf for that end, was not ſufficient to deliver him from all Puniſhment of his ſin, although it was accepted for his Deliverance, not only from the puniſhment of eternal Death, but alſo of ſuch a temporal Death, as he was juſtly lyable to by the Law; which though it could not be executed upon him by any Human Authority, by reaſon of his Soveraignty, yet might have been executed by the Hand of God, who had threatned by Himſelf to revenge and puniſh ſuch preſumptuous ſins, as the Magiſtrate could not, or ſhould neglect to puniſh, *Lev.* 26. 14. But did not thereby deprive himſelf of liberty to forbear ſuch Execution of puniſhment according to his Wiſdom and Goodneſs. Pſal. 51.

By this Example, and ſeveral others that might be alledged (if it were needfull in this place) it appears, that a Part of the puniſhment of ſin may be remitted, where the

the whole is not, which I take to be the common Case of Mankind, fallen under the guilt and punishment of *Adams* sin: for it Gen. 3. is experimentally evident, that the whole Punishment is not remitted to any Man, because all are known to suffer many Penalties threatned in this Life, besides that common one of Temporal Death; whilst that of Eternal Death is remitted to many, and promised to all that repent.

But to return to the Point in hand, I say, sincere Charity proceeding from a true Faith, and accompanied with an unfeigned Repentance, will certainly deliver the Charitable Person from the Everlasting punishment of another Life, and may also be available either to save a man from all Punishments in this Life, or to abate the Degrees of them.

But if the Charity be not sincere, nor accompanied with any such Repentance, as will render the sinner capable of Salvation in the other Life, yet it may be, and doubtless will be available for the Deliverance of the person from Punishments in this Life, either in whole or in part. For as other temporal Rewards are given by God to partial

partial and insincere Vertues, and good Works, so may this of Deliverance from temporal Judgments. And this perhaps was sometimes the only meaning of those words of our Saviour, recorded in the Gospels, to have been spoken to divers Persons that came to him to be healed of their bodily Diseases, expressing thereby some kind of Faith in him, and his Power. And he said unto them, *thy sins are forgiven thee*, *i. e.* the Punishment of thy sins which lies upon thee is taken off, and remitted, and thou shalt be healed. Which seems to be the sence of another Phrase often used by our Saviour in like cases to them that came to him, for the healing of their Diseases. Ἡ πίστις σου σέσωκέ σε, *Matth.* 9. 22. *Thy faith hath saved thee*, *i. e.* hath made thee whole, as 'tis there rendred in our English Translation, agreeable to the following words, καὶ ἐσώθη ἡ γυνὴ ἀπὸ ἐκείνης τῆς ὥρας, *and the woman was made whole from that hour.* Not that I suppose this to be all the Benefit, that he ever intended to any Person, to whom he uttered those words, (thy sins are forgiven thee) amongst whom, it is

Mark 1. 34. cap. 10. 52. Luke 7. 50. cap. 8. 48. cap. 18. 42.

more than probable, there were some, whose Faith did qualifie them for a better remission of their sin. But it is not evident, that every one of those Persons, that were cured of their bodily Diseases by him, were endued with such an unfeigned Faith, as did render them capable of an absolute Remission of all their sins, as to another Life. For to think, as some Divines have said, that our Blessed Saviour never cured the body of any Patient, but he cured their souls also, seems to be but an improbable opinion.

But supposing this Remission of sin, as relating only to Temporal Punishments in this Life, to be granted, as a Reward of an Infincere Charity: the Question may be moved, whether the like Charity, or any works thereof may not be available also to some degree of Remission, or covering of sin, in the Life to come, at the last Judgement?

To this Question I shall not presume to answer dogmatically, as not remembring at present any particular Testimony of Scripture, whereby that Question may be determined, either in the Negative, or Affirmative: notwithstanding my Opinion in-

inclines to the Affirmative, *viz.* that although such an insincere Charity can avail nothing towards a total Remission at the last Judgement, or the Salvation of the Person, whereof no man can be capable, without an unfeigned Repentance, and such a true Faith as works by sincere Love to God and his Neighbour; yet that even such Good Works, as do indeed proceed from Charity, and are not done hypocritically, for self-Interest, Worldly ends, or carnal Motives only, may abate the Degrees of the future Punishment in another Life.

My reason for this Opinion is grounded upon that Fundamental Principle of all Religion, That all men shall fare in the life to come, according to the things done by them in this Life, whether they be good, or whether they be bad. Which Rule is understood not only of the respective states of Salvation, and Damnation, but also of the degrees of Reward and Punishment in that state. As for the state of Punishment, no question hath been, or can be made, concerning the difference of its degrees, expressly declared in Scripture, signifying that it shall

2 Cor. 5. 10.

Matt. 10. 15. chap. 11. 22. Luke 12. 47. 48.

be more tolerable for ſome, than for others in that day; wherein ſome ſhall be beaten with many ſtripes, and ſome with fewer. And the Queſtion that is made about the degrees of Glory, is but a novel one, none of the Ancients (that I know of) and very few Modern Divines have embraced the Opinion, that aſſerts the equality of that ſtate.

The Catholick Doctrine founded upon Scripture ſuppoſes as much diſparity of degrees of Glory and Happineſs in Heaven, as of Puniſhment in Hell, and that the reſpective meaſures of each condition will be allotted and aſſigned, according to ſuch proportion of Good and Evil, as upon an exact and infallible Evidence before an Impartial Judge, ſhall be found in the Perſons to be judged, with Relation to the bodily Life paſt So is that Judgement deſcribed by St *John*, Rev. 20. 12. *And I ſaw the dead, both ſmall and great, ſtand before God, and the Books were opened, and another Book was opened, which is the Book of Life, and the dead were judged out of thoſe things, which were written in the Books, according to their Works.*

And

And that among all ſorts of Good Works, thoſe of Charity to our Brethren will then have a ſpecial Conſideration, is ſufficiently intimated by the words of our Saviour in his own Deſcription of the laſt Judgement. *Mat.* 25. 31. to the end of the Chapter, *I was an hungred, and ye gave me meat, I was thirſty, and ye gave me drink, I was a ſtranger, and ye took me in, naked, and ye clothed me*, &c. A Text which I ſhall have occaſion to ſpeak more largely of afterward, in the Confirmation of this Doctrine. And as by this Declaration of our Saviour himſelf, who is to be Judge at that day, it is evident, that Works of Charity, proceeding from an unfeigned Faith, will then be ſpecially conſidered, as a qualification for the General Reward; ſo that the Degrees and Meaſures of that Reward, will be proportion'd to the Meaſures of Charity, ſeems no leſs evident by the words of the Apoſtle, ſpeaking alſo of the ſame ſort of works, 2 Cor. 9. 6. *He which ſoweth ſparingly ſhall reap ſparingly, and he which ſoweth bountifully, ſhall reap bountifully.* And in the words of our Saviour, in the forementioned Text, it is likewiſe added,

as a Reason of the Sentence of Condemnation to be denounced against them on the left hand, verse 41. *Depart from me ye cursed into everlasting fire, prepared for the Devil and his Angels, For I was an hungred, and ye gave me no meat, I was thirsty, and ye gave me no drink*, &c. Signifying, that one just cause of that just Sentence, will be the neglect of this great Duty of Charity; whence it will follow, upon a reasonable account, that look how much that sin of neglect, or omission shall be found to be abated, by any thing done by the Person to be judged, and condemned for that fault, so much will be abated of the Punishment; And though some Works of Charity, bearing no proportion to the ability of him that doth them, may be reckon'd as none, in the Sense of our Saviours words, and in reference to a mans discharge from the Substance of the Sentence; yet it cannot be said, that he that hath done some Works of Charity, is altogether so guilty of the omission of that Duty, as he that hath done none: And consequently, cannot be equally liable upon that account to the same degrees of Punishment. And there-

fore

ſons his Charity, how defective ſoever it was, will ſave him from ſome degrees of Puniſhment in that ſtate. Beſides all the validity it had to exempt him from Puniſhments, and to procure any Temporal Reward in this Life.

What other Conſideration may be had by the Judge at that day of Works of Charity done by any Perſon, that ſhall be found *Reprobate* (and ſo fall into condemnation towards any counterpoiſe of his other ſins, or of the abatement of the degrees of their Puniſhment) I cannot tell. But this is certain, that what ever can be equitably pleaded for the abatement of Puniſhment, will be conſidered by that Judge, who is infinitely Wiſe and Juſt, knowing exactly the Merits and Circumſtances of every mans caſe, that is to be tryed before him; and who will be Advocate, as well as Judge, for every ſinner, as far as his caſe will bear. And therefore, as in humane Judicature, or Exerciſe of diſtributive Juſtice amongſt men, when a Criminal is to be judged, although his caſe be ſuch, as can neither admit of a Juſtification, nor yet of a Plenary Pardon, yet it is thought

no more than reasonable, that some consideration should be had of the rest of his Life, especially, if there be any Good Evidence of any Special Laudable Actions done by him, they may be considered, toward the abatement of utmost severity in the Penalty, where any such abatement is possible, as in Punishments which are not Capital: So, (though I cannot assure any man, that it shall be so, in the case of any Person falling under the necessary Sentence of Condemnation, yet) I think there is some Reason to hope, that he that hath shewed Mercy to Men in this Life, (though he be not) saved, may find some Mercy in the degrees of his Punishment; And that not only upon the account of such an abatement of his Guilt, as was before signified respecting his sins of omission, but also with respect to his sins of commission. That there will be some kind of Counterpoise, or Ballance of Good and Evil Works in the Divine Judgement, and execution of Justice, is not (in my opinion) to be rejected as a meer Rabinical or Platonical conceit, though it be so too, but

Mal poisé, qui ne contre poisé. Is the French Prov.

that ſeems to be in ſome meaſure probable, as it is agreeable to the nature of Juſtice, exerciſed amongſt men, privately and publickly.

The Summ of what I have ſaid in the Explication of that Senſe of the Apoſtles words, which I here maintain, is this: That Charity if it be ſincere as the Fruit of an unfeigned Faith and Repentance, will be available towards a plenary Covering or Remiſſion of a mans ſins, at the laſt Judgement; If it be not ſo, yet it will procure him ſome Remiſſion at leaſt, if not Exemption from temporal Puniſhment in this Life, (beſides other poſitive Rewards, ordinarily given to the practice of this Vertue) and may alſo be available towards the Abatement of the Degrees of poſitive Puniſhment in the Life to come. I ſay, of *Poſitive Puniſhment*, commonly called *Pœna Sensûs*, *Pain or Puniſhment of Senſe*, becauſe *the Privative Puniſhment*, *Pœna Damni*, the Puniſhment of Loſs, can admit of no degrees of Abatement: For *the loſs of Eternal Life* will be equal to all that are not ſaved, and can be no other from the Nature of the thing; though the ſenſe and affliction of that Loſs may differ much, accor-

according to the different capacities Men were in to obtain that Life, and the inequality of the Means thereof received, and rejected or neglected. For in this respect the Loss of Eternal Life will be more tolerable (as our Saviour saith) for *Sodom* and *Gomorrah*, for *Tyre* and *Sidon*, that never had the like means of Salvation (though they were not excluded from all means of possibility thereof) then it will be for *Bethsaida* or *Capernaum*. And so it will be proportionably, for all People under like Inequality of the means of Life, neither is it possible for any Person, that never had any such Means, as some other had, and therefore cannot be guilty of Rejecting or Neglecting them, I say, it is not possible for any such Person to fall under the same Degrees of that necessary Punishment of the never-dying Worm, as that is supposed to signifie, the anguish and torment of the guilty Conscience. This natural punishment of the Afflicted, or afflicting Conscience, for the same Reason must needs be abated also to him, that hath done some Good works of Charity in this Life, because his Conscience cannot charge him at the same rate, as it must needs do him, that hath

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totally neglected them, under an equal or larger Ability.

Whether the substance of this Interpretation of the Text, either necessary or most probable, must be left to the judgment of the Reader, but that it is neither Popish, nor Singular (as some may be ready to charge it) I must take leave to challenge, whiles I find that this Sense of the Words hath neither been received by all Papists, nor rejected by all Protestants. Some of the Pontificians baulking this Interpretation, which I insist upon, do give the same, which is given by most Protestants, namely, That Charity will cover the sins of other Men (not the sins of the Charitable Person) in such a Sense as is hereafter to be declared. And some Eminent Protestants do admit that other Sense, which I prefer, as most probable. And that not only in this Text, but also in that of St. *James*, wherein the same Phrase is used, *Jam.* 5. 20. *He which converteth a sinner from the Errour of his ways, shall save a Soul from Death, and shall hide a Multitude of sins.* The original Words are the same in both Texts, and are thus Paraphrased by a Learned Doctor

as *Estius*, *Tirinus*, and others.

Dr. Hammond. ctor of our own Church. 'It is a 'most excellent glorious Work, 'which he hath wrought, the effect of which 'is, that God will free him, on whom this 'Change is wrought, from Death eternal, 'and perhaps from present temporal Death, 'through Sickness fallen upon him for that 'sin, *viz.* v. 15. And besides he will ac-'cept, and reward the Charity of him that 'hath wrought that good Work, with the 'free Discharge of whatsoever sins he hath 'formerly been guilty of, but hath now 'repented of. See the same Authors An-notation upon the Text. This Sense is a-greeable to the words of the Prophet *Daniel*, *Dan.* 12. 3. *They that turn many to Righteousness, shall shine as the Stars for ever*, *viz.* in Heavenly Glory, which ne-cessarily implyes a Remission of their sins. And why the zealous Endeavouring to con-vert sinners from the Error, *i. e.* evil of their Way should be available to procure the Covering of a multitude of sins, in him that makes it his care and study so to do, a very good Reason may be given from the nature of the Act, which imports one of the best Testimonies of Repentance that can be. In that Penetential Psalm, where-

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in *David* ſues to Almighty God, for the Pardon of his groſs ſins of Murder and Adultery, he urges this as a Motive towards the obtaining of his Requeſt, *Pſal.* 51. 13. *Then will I teach Tranſgreſſors thy Ways, and ſinners ſhall be converted unto Thee.* And ſurely no greater Reparation can be made by ſinfull man to Almighty God for the diſhonour done to his Majeſty by his own ſins; than when the penitent ſinner, together with his own Hearty repentance and amendment of Life, ſhall endeavour alſo, as much as lies in his power, the Converſion of other ſinners unto God. So did *Abner* deſign to make his peace with King *David*, after his profeſſed Enmity and Rebellion, firſt by Promiſing to ſerve him for the time to come in his own Perſon, and then to bring over all *Iſrael* with him to the Obedience of the King, 2 *Sam.* 3. 10.

And that the Practice of this great vertue of Charity, in other Inſtances, as well as this of endeavouring to Convert ſinners from their evil Ways, is the beſt Means of Satisfaction to God, or appeaſing his Wrath for ſin, may appear by theſe two Reaſons.

1. Becauſe it is in it ſelf moſt pleaſing

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and acceptable to Him, as most agreeable to his own Goodness.

2. Because it tends to the procuring of much Glory to his Name, as otherwise, so *by the Thanksgiving of many* engaged by the Benefit of Charity extended to them, *redounding to the Glory of God*, 2 Cor. 1. 11. & 4. 15.

If a Man hath incurred the just Displeasure of any Man, what better means can be used to recover his Favour, than by doing of such things, as he knows to be most pleasing and acceptable to him; or if he hath any way Dishonoured him, what better Satisfaction can be done him, towards the repairing of that Injury, than by Endeavouring to promote his Honour effectually some other way.

CHAP. III.

HAving thus sufficiently illustrated that Sense of the Text, which seemeth to me most probable, I am sensible of the Necessity of a further Confirmation thereof. Wherein I think this Demand should not be denied me by any Indifferent Judge; namely,

namely, That if the Doctrine collected from this Interpretation, be proved to be True, and sufficiently Confirmable from other Scriptures, this Interpretation hath a fair advantage of Preference before the other, from the before noted Scope of the Context, and the far greater Validity of the Argument thus understood, to enforce the Exhortation that precedes it. And therefore towards the better satisfaction of some prejudiced Readers (whose Objections shall be considered in due place) it will be necessary to shew the undeniable Truth of this Doctrine, from other Texts of both Testaments, which for their Number are far more than are absolutely necessary for the Confirmation of any Doctrine. Nor should I think it reasonable to quote so many of them, as I shall do, were it not, that by the same Labour, I hope, not only to demonstrate the Truth of this Doctrine, but also to promote the Practice of the Apostles Exhortation upon this singular Motive, added to many others, which fall not within the compass of this Text. I say, that by the many Texts (by which I hope to make it appear, that Charity to our Neighbours for Gods sake, and with respect to his Will

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and good Pleasure, is so much conducible to the Pardon of our sins,) the Practice of this Vertue, will also appear more advisable to them, that are least disposed to it, than perhaps hath been formerly considered or understood by them. And whereas most of the Texts, which I shall allege to this Purpose do seem to speak of a Universal Remission of all sins at the Day of Judgment I suppose it will be easily yielded by the Argument from the Greater to the Less, that if Charity be available for Deliverance from the Eternal punishment of the Life to come, it may well be concluded, it may also avail for a Redemption from Temporal punishments in this Life, (which are justly to be feared) or for an Abatement.

The first Argument which I shall produce for the Truth of this Doctrine, shall be taken from those Texts, which speak of such an Act of Charity, as is more commonly understood in this Text; namely, That whereby we Cover the sins of others, by Forgiving them their Trespasses against our selves. And the express words of our Saviour, *Mat.* 6. 14, 15. are that *if ye forgive men their Trespasses, your Hea-*

Heavenly Father will also forgive you: but if ye forgive not Men their Trespasses, neither will your Heavenly Father forgive you. By which Text it appears plainly, that the Truth of that Sense of St. *Peters* words, which I plead for, is no other then a just Consequence of the other, more commonly received. That if it be true, that Charity will cover a Multitude of sins in other Men, it will also procure the same Effect to the Charitable Person, that is, cover a Multitude of sins in him, he that forgives shall be forgiven. And in another Evangelist we find our Saviour expressly directing us to this Work of Charity for the same End, namely, that our sins may be forgiven, *Mar.* 11 25. *When ye stand praying, forgive, if ye have ought against any, that your Father which is in Heaven may forgive you your Trespasses: But if you do not forgive, neither will your Father which is in Heaven forgive your Trespasses.* That which our Saviour himself directs us to do for this End, may it not be done by us to that End? And is it not confidently to be believed to be Effectual and Available thereunto? And is not the same Effect as manifestly implyed in that Prayer which

our Saviour hath taught us: *Forgive us our Debts*, i. e. our ſins, *as we forgive our Debtors*, i. e. them that trespass against us, *Luke* 11. 4. Where the Particles *As*, in the one Evangelist, and *For*, in the other, do alike the ſame thing, namely, A Motive uſed by our Saviours direction to promote the Effect of our Petition, confirmed by an expreſs Promiſe, *Luke* 6. 37. *Forgive, and ye ſhall be forgiven.* Add to this from the beginning of the ſame Sermon of our Bleſſed Saviour, *Mat.* 5. 7. *Bleſſed are the Merciful, for they ſhall obtain Mercy*, and as Mercy in us is a Branch of Charity; ſo the Covering or Pardon of ſins is an eminent Part of that Mercy that is to be obtained thereby. Theſe Sentences of our Bleſſed Saviour, together with divers others to the ſame Purpoſe, I ſuppoſe might be alluded to by St. *James* in that Saying, *Jam.* 2. 13. *For he ſhall have Judgement without Mercy, that hath ſhewed no Mercy, and Mercy rejoyceth againſt Judgement.* Mercy in the Text comprehends all works of Charity, as well in the latter as in the former Clauſe. They that would have the latter Clauſe to be underſtood only of the Mercy of God triumphing over his Juſtice, ſeem

seem not to consider the Context, before and after these Words, which apparently speaks of such Mercy and Charity, as is to be exercised by Men toward their Brethren, which being also the undoubted Meaning of the Word in this Verse; the plain sense of the whole Verse can be no other than this, that the Unmercifull man shall find no Mercy in the day of Judgment. On the contrary, that Mercy, or the Mercifull man, shall have his Judgment so tempered with Mercy, as to give him cause of Rejoycing in that Day for Deliverance or Salvation from the Judgment of Condemnation, or the Fear of it. This Goodness or Mercy found in Men, (if it be true and sincere) being the Effect of Gods Grace, doth dispose and fit Men for Divine Mercy. Mercy in the Person to be judged qualifies him for the Mercy of the Judge. Not that any such Charity or Mercy can be found in a Sinner, as is sufficient in it self to justifie him, or expiate his sin in strictness of Justice or Merit, but that by the Goodness and Mercy of God, for Christs Sake, it shall obtain this Effect in the last Judgment.

And as in this first Branch of the Text, the word Mercy twice used doth plainly sig-

nise the Mercy of God, as well as the mercy of Man: *He shall have Judgement without Mercy, i. e.* from God, *that hath shewed no Mercy* to men. So in the second Branch, the same word Mercy may have respect both to the Mercy of God, as many Good Divines have interpreted it, and to the Mercy of men. It is Mercy in God rejoycing over Judgment or Justice, that gives men Cause of Rejoycing; and Mercy in men, that by Divine Acceptance qualifies them for that Mercy of God.

This Sentence of St. *James*, in both Parts of it, stands fully confirmed by that Τεκμηριον, or Representation of the last Judgment, which is given by our Saviour, *Matt.* 25. from the 31 ver. to the end of the 41 ver. *Then shall he say to them on the Left hand, depart from me ye Cursed into Everlasting fire, prepared for the Devil and his Angels.* There's Judgment without Mercy, and the Reason of it follows, *For I was an Hungred and ye Fed me not, I was Thirsty and ye gave me no Drink, Naked and ye Clothed me not, &c. In as much as ye did it not to these little ones, ye did it not to me.* That is, ye shewed no Mercy, for my Sake to them that needed

it. So is the first Part of the Apostles Sentence confirmed, and exemplified by the latter Part of our Saviours: *They shall have Judgement without Mercy that shewed no Mercy.* The second Part of the Apostolical Sentence is likewise abundantly confirmed by the last Part of our Saviours. *Then shall the King say unto them on the Right hand, come ye Blessed of my Father, receive the Kingdom prepared for you from the Foundation of the World; For I was an Hungred and ye gave me Meat, I was Thirsty, and ye gave me Drink, &c.* That is, by his own Interpretation, ver. 40. *In as much as ye have done it unto one of the least of my Brethren* (being also your Brethren) *you have done it unto me.* Where is to be noted, how the Merciful Man hath not only his sins covered, for which he might have been Condemned, but is advanced to a State of Glory, and Triumph in the Kingdom of Heaven. So doth Mercy not only escape but triumph over Judgment.

In each part of this Description of the distributive Justice, or Judgement of God in the latter day, a common *Synechdoche* of the Part for the Whole, must be un-

derſtood, that is, in the Aſſignment of the reſpective Reaſons of the contrary Judgements of Abſolution and Condemnation. For neither will Charity be reſpected as the only reaſon, or condition of the Reward, but therewith alſo all other Chriſtian Vertues, and Good Works, eſpecially that of an unfeigned Faith, as the Root of them all. Nor will the want of Charity, or the Vices moſt contrary to it, be the only reaſon of the Sentence of Condemnation; but all other ſins againſt the known will of God, will be jointly reſpected in the awarded Puniſhment. But ſince it hath pleaſed our Saviour, who is himſelf to be Judge at that day, to ſpecifie theſe two oppoſite Practiſes as the only Inſtances of the reaſon of his future Judgement, we have ſufficient ground to conclude, that they will be eſpecially, though not only, conſidered by him in that Judgement.

The ſame *Synechdoche* of the Part for the Whole, neceſſary to be underſtood in the words of our Saviour, which we have laſt mentioned, is no leſs neceſſary to be underſtood in all Promiſes of the ſame Reward to any particular Vertue, or ſort of

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Good Works of any kind. Partly because no single Vertue, that is sincere and genuine, can exist without a Connexion of all other Vertues, as hath been often notified in the Doctrine, as well of Heathen, as Christian Vertues. And partly, because no single Vertue, in the want of the rest can be enough to qualifie a Man for the State of the Heavenly Life, or render a Man so much as capable thereof. Because that Life doth require, as an Indispensible Preparative for it, such a Principle of Divine Life, or Holiness, as comprehends the Habit and Disposition at least of all Goodness, and as is perfectly inconsistent with a total privation of any Real Vertue. So that if it were possible for a Man to have any such Vertue in him, as Charity, with a total privation of Sobriety, Humility, Temperance and Piety towards God, he could not be capable of that Benefit, or Reward, which the Text speaks of, that is, of having all his sins covered, or perfectly discharged from all Punishment at the last Judgement. Although that single Vertue, however imperfect, and insincere, might possibly abate the degrees of Punishment, for

the want of the rest, as hath been intimated before. But although in the promises of this reward to any particular Vertue or sort of Good Works, there be a necessity of the foresaid Synechdoche, yet in the Threatnings of Judgments to particular Vices, there is no necessity of any such Figure. Because, as there is no such necessary Connexion of all sorts of Vices, (as there is of Vertues) some of which are contrary and inconsistent with some others; so it is certain, that any one Vice, notwithstanding any freedom from others, is enough to render a Man liable to the Sentence of condemnation. As in Humane Justice, one Capital Crime renders a man liable to death, notwithstanding any possible Plea of Innocence as to other Crimes: And one Mortal Disease will kill a Man, notwithstanding any freedom from other Diseases. So in the last judgement, if a Man be able to plead, (as many will be) that they were no Idolaters, Whoremasters, Theeves, or other sorts of Criminals: And that they are not guilty of starving any body, or depriving them of their bread, robbing or oppressing, or casting into Prison,

ison, and other like Breaches of Charity; no such Plea will hold before that Righteous Judge, which will never charge any thing upon a Man, that he is not guilty of, nor doth he instance in any such practice in this Monitory Description of his last Judgement. He saith not, ye robbed me of my Meat, Drink, or Clothing, or ye wronged me by Violence or Fraud; but ye fed me not, when I was hungry, ye clothed me not when I was naked, ye relieved me not in my Necessities, neither did ye visit, or comfort me in my Distresses. Go therefore ye cursed, &c. not for your Injustice or Injuries, but for your Unchantableness. What could our blessed Lord mean by this negative manner of describing his future Judgement, but to warn all People of that vulgar Deceit, which they are so apt to fall into, that not being guilty of doing any body any wrong or harm (wherein also they judge very partially, upon gross and false Accounts, without any regard to the many and great Injuries of the Heart and Tongue,) they must needs be excused at the Last Day: As if it were Charity enough to cover other sins, not to have done any Wrong

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in matter of Fact to any Body, and not to take the Meat out of another mans mouth, were to Feed him, not to strip him, or take away his Garment were to Cloathe him. I know no Plea of Common People so frequently alledged as this, nor any so Deceitfull, or so contrary to the Express meaning of our Saviours Description of his own Judgment.

I have insisted something more largely upon this Testimony of our Saviour, as one that alone is sufficient to confirm the Doctrine here treated of. Nevertheless I shall proceed to the Allegation of a competent number of other Texts to the same purpose, which I judge to be partly necessary for the Conviction of a strong Prejudice against this Doctrine in the minds of many Good People amongst us, and partly usefull for the more effectual perswasion of all People to the study and practice of this Vertue, which the Apostle recommends to us with such an Emphatical mark of Efficacy, πρὸ πάντων δέ, &c. before all things have fervent Charity: For Charity &c.

And because the Texts already quoted have been taken out of the New Testament only, and chiefly from the Mouth of

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our Saviour himself, I shall proceed to add some others of the same Authority, before I mention any out of the Old Testament. But before I produce any particular Text, I must demand the Concession of this undeniable Proposition, *viz.* That all Promises of entrance into Everlasting Life or of Reward in Heaven, made to the exercise of this Vertue, do necessarily suppose and imply the Covering or Remission of sin, because all sin uncovered, *i. e.* unpardoned, is an invincible Barr to a mans entrance into that State, and renders him incapable of any place or reward in Heaven; because a Man must first be justified from the Guilt of sin, before he can be Glorified. *Rom.* 8. 30. *Whom he hath justified, them he hath glorified.* And it is no more possible for a Man to be Glorified without being Justified, than it is to enter into the Kingdom of Heaven without being saved from Hell. Whatever therefore is, or can be available towards the Glorification of a sinner, must needs be available towards his Salvation, or Deliverance from Condemnation, which imports such Remission or Non-imputation of sin, as is specially signified by the Covering of it. Therefore all Promises of Salvation,

vation, Entrance into Heaven, Heavenly Treasure, Everlasting Life or Reward, made by our Saviour himself, or by his Apostles in his Name, to the habit or exercise of Charity, do necessarily imply the Covering of sin, to be hoped for upon the same account.

For to say as some Divines do, that Charity and Good Works are necessary to Salvation, but not to Justification, seems to me no less than a real Contradiction. For so it must needs be, if it be spoken concerning the Final and Judicial Justification, which certainly is the most compleat and perfect Signification of that Word; Justification in Scripture phrase, being generally (though not always) opposed to Condemnation *in sensu forensi*. As *Rom.* 8. 33, 34. *It is God that justifieth, who shall condemn?* and Prov. 17. 15. *He that justifieth the Wicked, and he that condemneth the Just, &c.* To be Justified is not to be Condemned, and what is it to be Saved, but not to be Condemned in the last Judgment? But if to be Saved, be not to be Condemned, and not to be Condemned is to be Justified; to say that Charity and Good Works are necessary to Salvation, or

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not Condemnation, and yet not necessary to Justification is a perfect Contradiction, equal to the Saying, that Charity is necessary and not necessary to Justification; but this by the way, only to answer a common Subterfuge from the Doctrine of the Text.

Having thus premised this undeniable Postulate, I shall now proceed to allege the particular promises of Salvation, Eternal Life, and entrance into the Kingdom of Heaven, with the Possession of Everlasting rewards in that State, made to the habit and exercise of this Grace of Charity.

In the Sermon upon the Mount, (besides the Texts already cited from thence) I shall instance in two others, *Mat.* 6. 3, 4. *But when thou doest thine Alms, let not thy Left hand know what thy Right hand doth, That thine Alms may be in Secret, and thy Father which seeth in Secret, shall reward thee Openly.* That this open Reward promised to the Alms-giver, is to be understood of the Heavenly Reward, I presume will not be questioned. And ver. 20. of the same Chapter, *Lay up for your selves Treasures in Heaven, where neither Moth nor Rust doth corrupt.* Where, that our Saviour speaks of the same practice of

Alms-

Alms-giving is evident by comparing the Text with its Parallel, *Luke* 12. 33. *Sell that you have, and give Alms, provide your selves Bags which wax not old, a Treasure in the Heavens that faileth not, where no Thief approacheth, neither Moth corrupteth.* Agreeable to the like words, *Mat.* 19. 21. *Jesus said unto him, if thou will be perfect, go and sell that thou hast, and give to the Poor, and thou shalt have Treasure in Heaven.* To which Speech of our Saviour St. *Paul* doth undoubtedly alude, 1 *Tim.* 6. 17, 18, 19. *Charge them that are Rich in this world, that (than do Good, that they be Rich in Good Works, ready to Distribute, willing to Communicate, laying up for themselves a good Foundation against the time to come, that they may lay hold on Eternal Life.* By which words the Apostle plainly signifies, such Good Works as he speaks of, to be a good Foundation of the Hope of Eternal Life, but so they could not be, unless they were also a Foundation of Hope of the Pardon of all sins, because the want of this Pardon destroys the Foundation of all Hope of Eternal Life.

Another Text of the same importance is *Luke* 16. 9. *I say unto you, make to your selves*

selves Friends of the Mammon of Unrighteousness, that when ye fail, they may receive you into Everlasting Habitations. Mammon is a Syriack word (the Language used by our Saviour) signifying Riches or worldly Wealth; and of the Reason, why they are called *the Mammon of Unrighteousness, or the unrighteous Mammon*, ver. 11. a double Account may be given from the Context antecedent and consequent. The antecedent Context is a Parable of the Unjust Steward, that provided for his future Maintenance (when he was warn'd out of his Office) by cheating his Master, and making himself Friends of his Masters Debtors, by Defalking what he pleased, from the just Accounts of their Debts, and putting them upon his own Interest, by such an unrighteous Obligation. Now the Words of our Saviour in the Text cited, being the application of that Parable, may seem to imply the reason of that Phrase, *the mammon of unrighteousness, or the unrighteous mammon*, to be taken from the unrighteousness, which is frequently used in the gaining, holding and using of Worldly Riches. But another and better account of the same Term, may be collected from

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the 11 verse, where the same Phrase is repeated and interpreted. *If therefore ye have not been faithfull in the unrighteous Mammon, who will commit to your trust the true riches.* Where the unrighteous Mammon is opposed to the true Mammon, or Riches. For the word *Riches* is not in the Greek, but understood in the Adjective, τὸ ἀληθινὸν, *the true*, from whence it appears, that the reason of that term *unrighteousness*, is not to be drawn only from the manner of gaining, or using Riches, but also from the proper nature, and just Value thereof, which being compared with the only true Riches, is found to be false, vain and deceitfull. The only true Riches is that which is Spiritual and heavenly, consisting in true righteousness, and the Reward thereof, in the Heavenly Treasure: therefore the Riches of this World are not the right, or true Riches, but are rather apt to deceive Men, and hinder them from obtaining the true Riches; whence our Saviour calls them the *deceitfulness of riches*, and *Mark* 4. 19. *the deceitfulness of riches* choketh the seed of the word. And yet, so as they may be used, they may prove useful towards

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the gaining the true Riches, which is the thing signified by our Saviour in that Text; *make to your selves friends of the mammon of unrighteousness* (the false, and deceitful Riches of the World) *that when ye fail*, i. e. When ye fail of holding them, or they fail you (as they must needs do, when ye come to die) *they may receive you*, i. e. you may be received: The word *they* not relating necessarily to the word *friends*, but the Verb δέξωνται is rather to be understood impersonally, *they may receive you*, i. e. you may be received, as *Luke* 19. 20. *Thou fool, this night shall they require thy soul*, so it is in the Greek, τὴν ψυχήν σου ἀπαιτοῦσιν ἀπὸ σοῦ, but well translated, *thy soul shall be required of thee. Into everlasting habitations*, i. e. into Heaven. Now although in this Text no express mention is made of the practice of Charity, yet that that is the thing meant (principally at least) by the first words, *make to your selves friends of the Mammon of unrighteousness*, no doubt can be made. And that being supposed to be the true Sense of those words, the thing which I observe is this, that the practice of Cha-

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rity is directed by our Saviour to be used to the end, that a Man may be received into the Heavenly Habitations; and therefore, that it must needs be some way available to that end (as I shall afterwards shew more fully) in answer to the Objections made against this Doctrine) it being grosly absurd that any means should be directed to be used for any end, without supposing that it can be some way available thereunto. And because the entrance into the Kingdom of Heaven, doth necessarily suppose the covering, or remission of sin, which being uncovered, is an invincible Bar to that entrance; I infer, that this Charity must be also available to the removing of this Bar, that is, to the covering of sin.

Another saying of our Saviours, which I take to be very agreeable to this, is in *Luke* 6. 38. *Give, and it shall be given unto you, good measure, pressed down, and shaken together, and running over, shall men give into your bosom, for with the same measure that you mete withall, it shall be measured unto you again.* The word *Men* is not in the Greek Text, but the Verb being the third Person plural,

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δοθήσεται signifies no more then *they shall give*, and is to be interpreted by the Pasſive Voice of the ſingular Number uſed in the beginning of the verſe, δοθήσεται *it ſhall be given unto you*. Which doth not ſignifie ſo much what ſhall be done by Men to the Charitable Perſon in this Life, as what ſhall be done by God for him, not in this Life only, or ſo much, as in that which is to come. For to confine the Senſe of the Text to the kindneſs of Men, or of God, to the Charitable Perſon only in this Life, is to abate the Liberality of the Promiſe, ſo emphatically expreſſed. Now although ſome Reward in this Life may be given by God to particular Good Works, without a plenary Pardon of ſin, yet ſo it cannot be in the Life to come, where a Man muſt firſt be diſcharged of his ſin, before he can be capable of any Reward of his Good Works. And even in this Life every temporal Reward afforded to a ſinner, implies ſome Exemption from the extremity of temporal Puniſhment, becauſe it is inconſiſtent with it. Temporal Puniſhment, as well as Eternal, is partly *Privative*, and partly *Poſitive*, conſiſting as well in the privation of

want of temporal Good things, as in the suffering of sensible Evils. And temporal Reward must needs consist in the Enjoyment of some temporal Privileges or Benefit, which imports Contradiction to the Privation thereof, which is part of the Punishment deserved by him.

I shall mention but one Text more, from the Mouth of our Saviour, and that is *Luke* 11. 41. *But rather give Alms of such things as you have, and behold all things are clean unto you.* The scope of which words most agreeable to the Context appears to be this, That whereas the Pharisees by a superstitious Tradition did imagin, that it was necessary for them to wash their Hands before they did eat, to purge themselves from any Pollution, that might render them Unclean, and so unfit to partake of the Blessing of God in the use of their ordinary meat; our Saviour reproving that Superstitious Conceit, instructs them to a better way of purifying both Themselves and their Meat; and that was *by giving of Alms of what they possessed*. That being a special testimony and fruit of Repentance, which is necessary and effectual to the Purgation of all Spiritual Pollution. A thing which

by its Acceptance with God was fitted to procure his Pardon of all sin, that might render them unworthy of partaking of any of his Benefits. The only thing that could pollute them and those Creatures, which they were to receive, by Depriving them of the Blessing of God in the use of them was sin. And to think that that could be cleansed, or purged away by the outward Washing of their Hands, was a gross piece of Superstition: Although it wanted not some appearance of Foundation from the Ceremonial Precepes in *Moses's* Law, for several Washings were enjoined to cleanse the *Jews* from a sort of Legal and Ceremonial Pollution: but never were designed for any Purgation from any Moral uncleanness or sin. But the giving of Alms, according to the Ability of the Giver (signified by the *τὰ ἐνόντα*) doth indeed import something of a true and real Purification of the Heart, as it is an effect of Charity, which is the best Fruit of an unfeigned Repentance, whereby the soul is cleansed from the guilt and pollution of sin.

For there are two Parts of Repentance: the First is *a ceasing to do Evil*, and the Second, *to learn to do well*. As this descri-

bed by the Prophet *Isay*, Chap. 1. V. 16, 17, 18. A Text which I am to urge afterward, as a pregnant Confirmation of the Doctrine asserted in this Division. *John* the Baptist preaching the Baptism of Repentance for the Remission of sins, presseth this upon his Auditory, that they should *bring forth Fruits worthy of Repentance*. So did St. *Paul* in all places where he preached *Acts* 26. 20. exhorting them *to repent, and turn to God, and to do Works meet for Repentance*; such indeed are all manner of Good Works and Abstaining from Evil: And works of Mercy and Alms-giving being most eminent amongst Good Works, are by a common Synechdoche of the Part for the Whole, put for all Good Works. And the whole business of Repentance is sometime described by them, as shall be shewn from several Texts of the Old Testament, which remain to be quoted in their due place.

But as to the Sense of that Speech of our Saviour, which I am yet speaking of, it seemeth to agree with that of St. *Paul*, *Tit.* 1. 15. *Unto the Pure all things are pure, but unto them that are defiled and unbelieving, is nothing pure, but even their*

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Mind and Conscience is defiled. Where St. *Paul* speaks of all sorts of Meats, and other Creatures of God (as our Saviour doth in this Speech) declaring the Use of them *to the Pure, i. e.* to all penitent Believers (opposed to them that are defiled and unbelieving, *whose Mind and Conscience is defiled* with sin unrepented of) are pure. The only Difference of these two Sayings seemeth to be this: That whereas St. *Paul* speaks of a general Purity, our Saviour expresseth the same thing Synechdochically, by a particular eminent Instance of Good Works, supposed to proceed from a common principle of Sanctification & Purity of Heart.

To conclude my Animadversion upon the Text, that which our Saviour means is, as if he had said, to go about to cleanse the Body, without regard to the Soul, is vain and unprofitable. But on the contrary, the Soul being cleansed by Repentance, testified by such an eminent Fruit of it, as is the giving of Alms (supposed to be considerable in their Measure, and proportionable to the Ability of the Giver) all things (not forbidden by God) are clean, and free to be used without fear of Pollution, and with confidence of his Blessing.

If this be not the Meaning of our Saviour in this obscure Text, I know not what it should be. But if it be so, it plainly and fully confirms the Doctrine which I have in hand, viz. that Charity is a special and effectual means for the Covering of sin, which is all one with the Cleansing from the Guilt of it.

But some Protestant Expositors prejudiced against this Doctrine, have utterly changed the Sense of our Saviour in this Speech, which they will not allow to be designed by him for any Direction or Declaration of the means of Cleansing men from the Guilt of sin: But to his spoken Ironically in reference to a common Opinion and Doctrine of the Jews, viz. that Alms is equipollent to all the precepts of the Law, and enough to purge away sin, and save from Hell; and this Sentence to be cited from them by way of Irrision and Reprehension, rather then with Approbation, and so not to be uttered as his own words or meaning: but this Interpretation seems to be forced, as having no other Foundation, then the Prejudice of the Authors against the Doctrine which we are treating

See Dr. Lightfoot's Hor. Hebr.

meaning of, confirmed by this, and the fore-mentioned Saying of our Saviour.

I shall add but one Text more out of the New Testament, *viz.* that of St. *Paul*, *Heb.* 13. 16. *To do good, and to distribute forget not, for with such Sacrifices God is well pleased.* Where I shall not insist upon the Latine Translations, which may seem more expressly to favour our Doctrine, by the words *promeretur*, vulg. *placatur*, vel *conciliatur*, signifying God to be *appeased*, *reconciled* and *made friends* by works of Charity. But content my self with our English Translation, most literally agreeable to the Greek Word εὐαρεστεῖται, *God is well pleased.* Which word doth as truly, though not so expresly confirm our Doctrine, as any of the Latine Words fore-mentioned, used by Learned Interpreters, do. For whatsoever Good Works God is truly pleased with, must needs be profitable to the averting his Displeasure, from the Person that doth them, if he be any ways liable thereto, and whatsoever tends to the Averting his Displeasure, tends equally to the Averting the Punishment of sin, which is the Sense that I assert of St. *Peters* phrase of Covering of sins. Nor can God be well

pleased

pleased with any Action of a sinner, till he be in some measure at least reconciled to him, and disposed to the Pardon of his sin. Other Texts out of the New Testament will be alledged afterward in Answer to the Objections against the Doctrine.

At present I shall only add a few more of equal Authority out of the Old Testament, beginning with that of Solomon *Prov.* 14. 21. *He that despiseth his neighbour sinneth, but he that hath mercy on the poor, happy is he.* The English Annotation upon this Text, commonly attributed to the Assembly of Divines, is remarkable in these words. 'He that will not give to the poor, shall be punished as a sinner, although he takes nothing 'from them, or because it is the Propriety and Priviledge of Charity to cover a multitude of sins, *Jam.* 5. 20. 'and 1 *Pet.* 4. 8. He that despiseth his 'neighbour sinneth, may be also, and is 'by some interpreted, shall be found a 'sinner, all his sins shall be reckoned unto him, and he shall be punished without 'any mitigation So 1 *Kin.* 1. 21. 'and my son shall be sinners, that is, shall 'be proceeded against as offenders, sin will

'be

be imputed unto us. Where we find the same Interpretation of the Text, in St. *Peter*, which is given by us, allowed by these Annotators, who are far enough from all suspicion of favour to any Popish Doctrines. Notwithstanding the same Interpreters do give the other Sence of St. *Peters* words only in their Notes upon that place, making them to relate to the sins of others, thereby making peace. But this Interpretation is grounded only upon the parallel Text of the *Proverbs* cited by them, and as they think, by the Apostle, which Objection hath been answered before. Now the forementioned Sence of the first Branch of the Text, *Prov.* 14. 21. given by the Annotator, doth determine the second, by way of opposition to the first, to signifie that Happiness which is promised to him that hath mercy on the poor, to consist in the non-imputation, covering, or remission of his sins.

But a more indubitable Testimony out of the same Book, to confirm this Doctrine, is in Chap. 16. 6. *by mercy and truth iniquity is purged.* The vulgar Latin reads *redimitur*, *is redeemed*, Junius and

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Tremellius, *expiatur*, is *expiated*; agreeable to the proper signification of the Hebrew word יכפר; from כפר, *placavit*, *expiavit*, so the meaning of the words is, that by the practice of these Vertues, the Pardon of sin is impetrated, or obtained. And one would think this Exposition of the wise mans words, should be past all doubt: But because the admission of it imports an irrefragable confirmation of the Doctrine, which we labour to defend, some Interpreters out of meer prejudice against that Doctrine, have found out another meaning of the words, affording no manner of favour to this conclusion. Namely, that the Mercy and Truth, spoken of in this Text, are to be referred to God only, and not at all to Men, making the Sence to be, that iniquity is purged by the Mercy and Truth of God, without any respect to those Vertues, as practised by Men.

But whether this Interpretation be not forced to comply with the opinion of them that advance it; or to be preferred before the other, which is so obvious and plain, must be left to the judgement of the Impartial and Ingenuous Reader, because

counsel am not willing to trouble him with a tedious confutation of it.

Another Text to this purpose is that of *Daniel* 4. 27. *Wherefore O King, let my counsel be acceptable unto thee, and break off thy sins by righteousness*, (or by Alms, as the word is there rendred by many learned Translators, and as the same word is often used in the Old Testament) *and thine iniquities by shewing mercy to the Poor: if it may be a lengthening to thy tranquillity, or a healing of thine error*, as it is in the Margent: where to let pass the contest about the Translation of the Verb, whether it ought to be as we have it, according to other Protestant Translations, *break off*, or as it is in the Septuagint, vulgar Latin, Syriack, Arabick, and very many other Translators, *redeem thine iniquity*, it is evident that the Prophets counsel to the King was given to the end, that he might obtain some remission of his sin, and avoid the extremity of the threatning declared in the foregoing verses. And the matter of that counsel consisting in the practice of Charity, it is likewise evi-

Vulg. Latin, Septuagint, Munster, Syriack, Arabick, de Dieu.

dent,

deny, that in the judgement of the Prophet, such Charity is a thing available to that end, otherwise his counsel was vain, and unprofitable.

The like counsel is given by the Prophet *Isaiah* Chap. 1. 16, 17, & seqq. to the people of *Judah*, after a severe remonstrance of Gods displeasure, threatning their Destruction, and rejecting their hypocritical services. He tells them what they should do, to escape that Punishment of their sin, and gain a full remission thereof. *Wash you, make you clean, put away the evil of your doings from before mine eyes, cease to do evil, learn to do well, seek judgement, relieve the oppressed, judge the Fatherless, plead for the widow. Come now, and let us reason together, saith the Lord, though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool.* If these words uttered by the Prophet in the name of the Lord, do not confirm that Sense of the Apostle which we contest for, I know not what words will do it. He that is not abundantly satisfied with the Evidence of these Texts of the New and Old Testament, may see more

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to the same purpose, *Psal.* 41. 1. *Isa.* 58. from the 7. verse to the 12th. *Ezek.* 18. 7. *Matt.* 6. 18. *Luke* 9. 18, 9. And when he hath considered these Canonical Texts, he may cast his eye upon two or three Apocryphals, *Tob.* 4. 7, 8, 9, 10, 11. and Chap. 12. 9. *For Alms doth deliver from death, and shall purge away all sin.* Ecclesiasticus 3. 30. *Water will quench a flaming fire, and Alms maketh an Atonement for sin.* The authority of these Texts, doth not so much rest upon the particular Authors, as upon *the general Sense of the Jewish Church*, which they are justly presumed to deliver, especially while their Doctrine is found so agreeable to the Canonical Scriptures, which were the Rule of their Faith. To transcribe all the Texts, which are to be found in the Bible to this purpose, and make such particular Remarks upon them, as we have done upon those few, which we have cited before, would swell the Discourse, and be a Work of Supererogation, by which we cannot hope to endear so much of the Reader, as perhaps we may do by sparing his pains, and our own.

CHAP.

CHAP. IV.

HAving now ſufficiently (as we think) confirmed the General Doctrine, founded upon this Text of St. *Peter*: we are to proceed according to our promiſe to the anſwering ſome Objections, which have been or may be made againſt this Sence of the words. And I ſhall begin with that which ſeems to be moſt conſiderable.

1. *Objection.* Namely, that theſe words of the Apoſtle are quoted, or borrowed from a Proverb of Solomons, *Prov.* 10. 12. *Hatred ſtirreth up ſtrife, but love covereth all ſins.* Where by the Antitheſis of the two parts of the Sentence, it is paſt all doubt, that the ſins to be covered by love, muſt be the ſins of others, and not of the Charitable Perſon.

Anſwer. To this may be anſwered. 1. That it is no way evident, that the Apoſtle did intend any quotation of that Proverb, there being no ſuch intimation thereof in this Text, as is uſual in other quotations out of the Old Teſtament, by thoſe words, *as it is written*, or the like, uſed

uſed by this ſame Apoſtle in this Epiſtle, Chap. 1. 16. *Becauſe it is written, be ye Holy, as I am Holy.* And as it is evident, that he doth not quote the whole Proverb, whiles he leaves out the firſt part, *Hatred ſtirreth up ſtrife*; ſo, that he doth not cite the ſecond part verbatim, is plain, by comparing the Texts, Whereof one ſaith, *love covereth all ſins*, the other only *a multitude of ſins*. But in the *Septuagint*, which is generally followed in quotations out of the Old Teſtament, in the New, a far greater difference is found, μισος εγειρει νεικη, παντας δε τους μη φιλονεικουντας καλυπτει φιλια. So it is in the *Septuagint*, not agreeing ſo much as in one word with St. *Peters* ſuppoſed quotation, η αγαπη καλυπτει πληθος αμαρτιων. The Hebrew Text indeed is ſomething more agreeable to St. *Peters* words.

But then 2^ly. Suppoſe that the Apoſtle did allude unto the words of that Proverb (as is not improbable) it doth not therefore follow that he intended the ſame Sence, it being very uſual with our Saviour himſelf, and the Evangeliſts and Apoſtles, by way of accommodation, to

make use of Texts and Sayings in the Old Testament, in a different Sence from that which did belong to them there. As in *Mat.* 2. 15. and 23. 2 *Cor.* 8. 15. and elsewhere frequently. And this Answer I take to be sufficient for this first Objection against our Interpretation of St. *Peters* words.

2. *Objection.* But another main Objection, and that which is most like to be insisted upon against this Interpretation, is, that it seems to favour the Popish Doctrines of Merit, Satisfaction and Justification by Works, and to be repugnant to the Evangelical Doctrine of the most full, perfect, and sufficient Expiation, and Satisfaction for the sins of the whole World, made only by the Sacrifice of Christs death, and applied only by Faith. The covering and pardon of sin, is the Effect of Gods grace granted only upon the consideration of Christs death, upon condition of a true Faith in him wrought by the Spirit of God through the hearing of the Gospel.

Answer. To this Objection I answer. 1. That although some Papists interpreting this Text as I do, may be found to alledge

alledge it among other Texts, for the confirmation of some of the Doctrines mentioned in the Objection; yet neither is this Sense vouched by all Interpreters of their Profession; nor can any of those Doctrines be further evinced, or confirmed from this Text, so understood, then it may be from other Texts before alledged for the Confirmation of the Doctrine, against which the Objection is made. Nor is the free grace of God, or the sufficiency of that Expiation, or Satisfaction which was made by the death of Christ, any more abated by this Doctrine, than it is by that which all the forementioned Texts import.

2. The words *Merit* and *Satisfaction*, are known to have been familiarly used, in reference to Good Works, by the most ancient of the *Latin Fathers*, and particularly by St. *Cyprian* (one of the most Primitive) in a Catholick Orthodox Sense. Both the words are Innocent in the Sense of the Fathers, though they have been perverted by the Schoolmen.

And Justification by Works is certainly as true in St. *James*'s Sence, as 'tis false in St. *Pauls*. The late Controver-

ſies that have been concerning theſe Points, do not ſo much reſpect the words, as the extravagant Senſe, that hath been put upon them by the Schoolmen, who have intangled and corrupted a great part of Chriſtian Doctrine, by their miſinterpreting the Fathers: determining the ſimplicity of their Popular Expreſſions, by their own Capricious and Litigious Conceits, into ſuch Dogmatical Senſe, as was never thought of by the Ancients. But in the particular Controverſies about Merit, Satisfaction, and Juſtification by Works, there hath been ſo much of Logomachy, or word-bare, as might (in my opinion) be fairly compromiſed, or accorded by Judicious Arbitratours, whoſe minds were free from all prejudice, but that againſt Contention and Diviſion: and were more zealous for Unity and Concord, than for diſputable and opinionative Truth. But for to undertake that task in this place would not be reaſonable.

That all Pardon of ſin is founded upon the Expiation, or Propitiation made by the Bloud of Chriſt, and granted, or obtained only by the Free Grace of God, is not denied by any Sect or Party of Chriſtians, that

that I know of. Although ſome Differences have been about the Conditions of this Grant. For to ſay, that this Grace is granted without any Condition or Qualification of the Receiver, is, in my Judgment, to deny a great part of the Scriptures, as well of the New Teſtament, as of the Old, deſtructive as well of the New Covenant, as of the Old: no more Antinomian than Anti-evangelical.

Doubtleſs it is of Free Grace, that God will pardon a ſinner, upon any Condition. Nor is it poſſible for us to do any thing, ſufficient to make Satisfaction for our ſins, or to merit the Forgiveneſs of them, in rigor of Juſtice, becauſe all that is in our Power to do, is no more then our Duty, if God requires it. And all that we do, is much leſs. And as the duty of Well-doing in the utmoſt Extent, is a juſt Debt of Thankfulneſs at leaſt, if not of Preceptive Obligation to Almighty God, to whom we owe our ſelves, and all that we have or can do. So the Puniſhment we are liable to, for neglecting our Duty, or acting contrary thereunto, in our Evil doings, is another Debt, by our Saviours account ſignified to us in that Form of Prayer which he hath

taught us to use: *Forgive us our Debts, as we forgive our Debtors, Mat. 6 12.* But it is altogether unreasonable one Debt can be discharged by the Payment of another, especially when the Payment falls so much short of the old Debt, as it doth in any thing we do. Besides that upon a due account Charity it self, and every Good Work that can be done by us, doth increase our debt to God, because it cannot be done without his Grace.

Nevertheless God of his Free Grace hath promised the Remission of sin, upon certain Conditions declared in his Word, amongst which, this of Charity is one, that by a common Synechdoche of a Part for the Whole, includes all the rest. And whereas in the New Testament Faith in Christ is more commonly propounded, as the Condition of Justification, importing the Remission of sin, it is to be considered, that this Faith is so far from excluding Charity, that it is expressly said to include it, by St. *Paul* himself, the supposed Author of the Doctrine of Justification by Faith without Works, *Gal. 5. 6. For in Christ Jesus neither Circumcision availeth any thing, nor Uncircumcision, but Faith which worketh*

worketh by Love. Πίστις δι' ἀγάπης ἐνεργουμένη, whether the word ἐνεργουμένη, be to be understood in a Passive sense, (as most commonly it is elsewhere in Scripture, and in other Books: and as it is here rendred by the *Syriack* Translator, and so meaning that Faith is *actuated, perfected, and made effectual* by Love) or in the Active sense, as our *English* Translation gives it, signifying the *Efficacy, Energy* or *Operation* of Faith only. The Meaning of the Apostle by the Addition of these Words, can be no other then to limit, and distinguish the nature of that Faith, which is available to Justification, from an hypocritical, dead, and ineffectual Faith, which is altogether invalid, availing nothing at all to the Effect of Justification. The Active sense of the Word, as well as the Passive, serving to declare the true Nature and Notion of a Justifying Faith to be *Energetical and Practical, i. e.* producing such effects of the Will, as are agreeable to the entire Object of it; that is, to the Authority of Christ, his Doctrine and Precepts, as well as such as respect only the Effect of Redemption, or Expiation of sin by his Death. And such is the necessity of this

this Charity, by the Doctrine of the ſame Apoſtle, that he elſewhere ſaith, *Though I have all Faith, ſo that I could remove Mountains, and have not Charity, it profiteth me nothing*, 1 Cor. 13. 3. Where by *all Faith*, undoubtedly is meant, all the Faith that can be had without Charity, and needs not to be reſtrained to the particular χαρισμα, or *extraordinary Gift of the Faith of Miracles*, whereof he ſpeaks in the former Chapter ver. 12.

To this Purpoſe St. *James* Chap. 2. 22. ſaith, *Faith is made perfect by Works*; not excluding any ſort of Good Works, but ſpecially treating of the works of Charity, as appears by the Context, from verſe the 13. to the 18. And whereas he ſaith, *Faith is made perfect by Works*, he ſpeaks not only of a Gradual Perfection, or of the Conſummation or Preſervation of Faith, or of the Ornament, Demonſtration, or ſignal evidence of Faith, as ſome would have it; but of ſuch an eſſential and formal Perfection, as is neceſſary to the nature of Truth, and ſincerity of Faith, as appears by that repeated Sentence, both before and after theſe Words, ver. 17. *Faith without Works is dead*, and ver. 26. *As the Body without*

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the Spirit is dead; ſo Faith without Works is dead alſo. Whether by *the Spirit* he means *the Breath* (as ſome take it, becauſe the word πνεῦμα, *Spiritus*, ſometime ſignifies no more) or rather *the Soul*, which is the moſt uſual Senſe of the word in Scripture, the Meaning comes all to one, ſignifying, that an idle or fruitleſs Faith hath no more of Spiritual Life or Reality in it, than a Body can have without Breath, or without a Soul: and therefore is no more a true and unfeigned Faith, than a dead Carcaſs is a human Body.

Indeed the true juſtifying, ſaving Faith in the practical Notion, which is the only true Notion of it, includes Charity, together with all other Good Works, as I have elſewhere largely ſhewed: So that if Faith be neceſſary to the Covering or Remiſſion of ſin, Charity is ſo too. But the common Anſwer to theſe, and all other Texts produced to evince the Neceſſity of Charity and Good Works, to the Salvation of a ſinner, is, that they prove only *a neceſſity of Preſence and Concomitancy*, or at moſt *a neceſſity of Conſequence*, not *of Efficacy*, that is, that this Neceſſity doth not reſpect *the End or Effect* of Faith, in the Juſtification

cation or Salvation of the Believer, but proceeds only from the common nature and principle of that Faith, which is an effect of the Spirit of God; the necessary Fruits whereof do consist in Love, Joy, Peace, Long-suffering, &c. which distinct Vertues, with their proper Works, do not contribute any thing to the Effect of our Justification, but are meer Concomitants, or at most but grateful Effects of that Faith which justifieth us. Which useth to be illustrated by a Similitude borrowed from the natural and animal Life, wherein the particular faculties of Seeing, or taking hold of a thing by the Touch, do necessarily imply such a common Principle of sensitive Life, as doth also comprehend the powers and faculties of Hearing, Smelling and Tasting, yet none of these Faculties, or any act of them do, or can contribute any thing efficiently to the effect of Seeing, Apprehending, or laying hold of an Object: So the Grace of Charity, or Love to God, and Man, together with all those other Fruits of the Spirit, which are mentioned by the Apostle, and all the Effects and Works, which do proceed from them, are indeed necessary Concomitants of such a Faith, as

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justifies or saves a Man, but do contribute no more, nor have any more Efficacy to this effect of Justification and Salvation, than the distinct Faculties of other Senses, do to the effect of Seeing. This I take to be a true Account of their Sense, that assert the Doctrine of Justification, and Pardon of sin by Faith only, as that imports a habit, or act really distinct, though not separated from other Christian Vertues.

In opposition to this Opinion contradicting the Doctrine which I maintain to be the Sense of the Apostle in this Text, confirmed, as hath been seen, by many others, I am engaged to prove that Charity, and Good Works are necessary to the Justification of a sinner, that is, to the Remission of his sin, not only by way of Concomitancy, or joint Presence with Faith, or consequent to it, but also by way of moral Efficacy, as a Condition or Means to obtain that Effect.

This I hope will be sufficiently done by the following Arguments, this one postulate or conclusion (which I suppose will not be denied) being first granted me, *viz.* That if any thing else beside the habit or act of Faith, considered as really distinct

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from other Christian Vertues or Acts, be effectual or available to the Remission of sin, then Charity is, or may be so, in as much as that is one of the most Excellent of Christian Vertues, most agreeable to the Nature of God, and consequently most pleasing to him. So that if that be not available to this End, nothing else besides Faith, can be so. This Propolition being granted, I argue as followeth.

1. *Argument.* If it be certain from Scripture, and we be bound to believe, that nothing which can be done by us besides such a Faith, as is supposed to be really distinct (though not separate) from all Good Works, can be of any Efficacy towards the remission of our sins, then ought nothing else to be done by us towards that end, because every such other act done to this end, would by this supposition be perfectly vain and unreasonable, and not so only, but also contrary to our obliged belief. And then to pray for the forgiveness of our sins, that being an act distinct from Faith, would be not only needless and useless, but unlawful; especially if it should be acted with any opinion, hope, or belief, that such a prayer could

could avail us any thing in order to this end, or that this end could any way be promoted by our Prayers. But this is directly contrary to our Saviours Precept in that Form of Prayer, which he hath taught us to use, wherein we are directed to pray, that God will *forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us.* And contrary to the advice of St. *Peter* to *Simon Magus*, Acts 8. 22. *Repent therefore of this thy wickedneſs, and pray God, if perhaps the thought of thine heart may be forgiven thee.*

Where alſo it is to be noted, that the Apoſtle adviſeth him not only to pray for the forgiveneſs of his ſin, but alſo to repent of it in order to the ſame end. The ſame advice is given by the ſame Apoſtle to the Jews in the firſt Sermon which he made unto them, after the reception of the Holy Ghoſt, *Acts* 2. 37, 38. Having convinced them of their hainous ſin in the murder of the Lord Jeſus, and made them ſenſible of it: *Now when they heard this, they were pricked in their hearts, and ſaid unto* Peter *and the reſt of the Apoſtles, men and brethren, what ſhall we do. Then* Peter *ſaid unto them, repent and*

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be baptized every one of you, in the name of Jesus Christ, for the remission of sins. Where 'tis observable, that whilst two other things are prescribed by the Apostle to be done, in order to the remission of sin, *viz. to repent*, and *to be baptized*, no mention is made of Faith, other then is included in those words, *be baptized in the name of Jesus Christ*, which do indeed necessarily imply the act of Faith. But besides this Baptism, which is one thing required to be done for the remission of sins, Repentance also, which is another thing, is expresly required as necessary to this end: not in that Text only, but in an hundred others of both Testaments, from whence it is that this remission of sin is mentioned as the signal effect of Repentance, *Mark* 1. 4. *Luke* 3. 3. *John* is said to have preached the *Baptism of Repentance for the Remission of sin.* And in the Conjunction of these two things, the Sum of the Gospel to be preached to all Nations, is comprised by our Saviour in St. *Luke*, chap. 24. 47. *That Repentance and Remission of sin should be preached in his Name to all Nations.* Hence also is the same called *Repentance unto Life*, *Acts* 11. 18. and

18. and *Repentance to Salvation*, 2 Cor. 7. 9.

From which Texts it doth sufficiently appear, not only that Repentance is necessary unto the Remission of sin, and to Life and Salvation, as a Condition, or *Causa sine qua non*, but that it is also effectual, and really available to these Ends: For to call that *Repentance unto Life*, and *Repentance to Salvation*, which contributes nothing at all, nor hath any manner of Efficacy to these Ends, is an absurd Form of words. And if the Preposition *εἰς*, *unto*, doth not signifie some kind of Efficacy, or Qualification for these Ends, it signifies just nothing. But if it doth signifie any manner of Efficacy to this End, one of these Things must needs be true: either that Repentance is the same thing with that Faith, which abstracts from Works, as an Act really distinct from them all, which is a plain Contradiction: or that something besides Faith, and really distinct from it, is effectual and available to the Remission of sins, which is the thing that was to be demonstrated.

Thus I have named *two Things besides Faith*, which are generally necessary to Remission

miſſion of ſin, *viz. Prayer* and *Repentance*. Whereunto might be added the practice of Faſting, Mourning, Humiliation, and Confeſſion of ſin, as things frequently mentioned in Scripture, with preſcription to their uſe, in order to this end. I forbear to cite the particular Texts, wherein theſe things are preſcribed; becauſe they are all but *appendages, or parts of the general duty of Repentance*. Nor are theſe things neceſſary to this effect barely, and only by their antecedent preſence, as meet and convenient preparatives for this Grace of Pardon, but alſo by, and in reſpect of ſuch a Moral Efficacy, and Prevalency, as they are juſtly preſumed to have, by their declared acceptance with God, which is all the Efficacy that can be reaſonably attributed to Faith it ſelf. And if upon the ſtreſs of this Argument, it ſhould be ſaid that Faith in the practical Senſe, as a living energetical operative habit, doth include Repentance, with all the proper fruits thereof, the whole Queſtion is yielded. For then to ſay, that Faith is available for the remiſſion, or covering of ſin, is to ſay, that Repentance, Prayer, Charity, and Good Works

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are ſo too, which is all we contend for. It being far from our meaning to exclude Faith from any neceſſary concurrence to this effect of Charity, that is to ſay, that Charity without Faith can cover ſin. For neither can Chriſtian Charity be without Faith, nor if it could, would it be any wiſe effectual to this end. The only thing that we aſſert is, that Charity together with Faith, and as a proper, and moſt Excellent Fruit of it, is available to this end. And the ſumm of the Argument, which we have here urged to confirm this Aſſertion is this,

1. That if nothing but Faith can be available to this end, then ought nothing to be done in order to it, but believing. And Prayer, Repentance, Humiliation, and Confeſſion of ſin (notwithſtanding that in Scripture they be all preſcribed, as means to be uſed to this end) are not only uſeleſs, or needleſs, but unlawfull to be practiſed with reſpect to this end. Or ſecondly, that if any of theſe things be available to this purpoſe, ſo alſo is Charity. This is our firſt Argument.

2. *Argument.* If Charity and Good Works of any ſort be not available to-

wards the obtainment of remission of sin, Eternal Life, and Salvation; then do all promises of these Benefits made to the use and exercise of these means, signifie nothing, or at least they must needs lose all power and signification of Motives to any of these Duties. For how can that be considered as a reasonable Motive to any act, which doth no way promote it. Whereas the General Design and end of all *conditional Promises*, is to encourage, perswade, and move the Persons to whom they are made, to the performance of those Conditions and Acts which are recommended by the respective Promises, upon the hope of obtaining the promised Benefits, by those means. But this hope can have no foundation, without the believing, that the performance of those Conditions will be some ways effectual to the obtainment of these Benefits. But if the performance of such Acts and Conditions must be believed to contribute nothing at all to the obtainment of these Benefits, the forementioned Faith in the Promises, which is the only foundation of the hope, is utterly destroyed. And by consequence the said Promises are deprived of all Vertue,

or power of Motives, to the practices whereunto they are annexed.

3. *Argument.* All Precepts, Exhortations, and Counsels (such as that in our Text) to the practice of Charity, or any other Christian Vertue, beside Faith, urged by such Motives as are no ways promoted by the Acts whereunto we are exhorted, are vain, and delusory. Were such Precepts and Exhortations delivered simply and absolutely, as only declarative of our Duty, or designed only to move Men to their Duties, as Testimonies of Gratitude or Thankfulness for those Benefits, which we receive only by Faith (as some late Divines would have them) they would indeed be reasonable upon that account. But when they are expressly urged, as in this Text, and many others they are, to move Men to the Practice of particular Duties, as means to obtain the proposed Benefits, what can they signifie, but a plain imposing upon us, or abusing our minds, and perverting our Faith, supposing that the doing of those things, whereto we are exhorted, can nothing avail us to those ends? What can such Exhortations signifie more then if a man should be perswa-

ded to ſtretch forth his hands to behold the Glory of the Heavens, or to open his eyes to hear the ſweet Melody of Muſick.

But the force of theſe Arguments is by many late Divines thought to be ſufficiently avoided, by alledging, that although it be true, that Faith is the only thing, that is effectual to Juſtification, or remiſſion of ſin, and that no other Act or Vertue can contribute any thing to this end, yet neither are the forementioned Promiſes, nor the Exhortations void, or uſeleſs in reference to this effect.

1. Becauſe there is a Neceſſity of preſence, though not of efficacy, of thoſe other Acts and Vertues, which are mentioned in the Promiſes and Exhortations. And ſo Charity amongſt other things may be a *cauſa ſine quâ non*, of Salvation and remiſſion of ſin, in reſpect of its neceſſary preſence together with Faith.

2. Becauſe the ſame things are neceſſary to the verification of Faith, *i. e.* to manifeſt the Truth of it, though they have no concurrent efficacy with Faith, to the Juſtification or Salvation of the Believer.

3. Becauſe the practice of theſe Ver-

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tues is neceſſary, or at leaſt uſefull for the aſſurance of a mans Juſtification, Pardon of ſin, and Salvation, though it be no ways effectual to any of thoſe ends, conſidered in themſelves. *Heb.* 6. 10. *For God is not unrighteous to forget your work, and labour of love, which ye have ſhewed towards his name, in that ye have miniſtred to the Saints, and do miniſter.* And 2 *Pet.* 1. 5, 10, 11. *And beſides all this giving all diligence, add to your faith vertue, and to vertue knowledge, and to knowledge temperance, and to temperance patience, and to patience godlineſs, and to godlineſs brotherly kindneſs, and to brotherly kindneſs, charity*, i. e. an univerſal Charity, extended to all men, as well as Chriſtian Brethren. *Wherefore ye rather give diligence to make your calling and election ſure* (διὰ τῆτο μᾶλλον σπεύσατε, as it is in ſome Greek Copies, and though theſe words are left out in our own, and other Tranſlations, becauſe they are ſo in ordinary Greek Copies, yet the Senſe of them is confeſſedly included in all readings) *for ſo an entrance ſhall be given you abundantly, into the everlaſting kingdom of our Lord and Saviour Jeſus Chriſt.* And 1 *Joh.*

3. 18, 19. *My little children, let us not love in word, nor in tongue, but in deed and in truth. And hereby we know, that we are of the truth, and shall assure our hearts before him*; So 1 *Jo.* 3. 14. *We know that we have passed from death unto Life, because we love the brethren.* By these Texts, and many more of like Sense, it is evident that Charity is usefull to procure a mans assurance of those Benefits, which are supposed to be obtained by Faith only.

Another verbal evasion of all the Arguments which are produced for the effectual concurrence of Charity and Good Works to the attainment of the great Benefits of final Justification and Salvation, hath been vulgarly expressed by that trite saying of the Latin Father, *Bernard. Bona opera sunt via ad regnum, non causa regnandi, Good Works are indeed the way to the kingdom of Heaven, but not the cause of reigning.* Which words applied to the Doctrine by us grounded upon the words of the Apostle, must have this Sense, *viz.* That Charity is the way to obtain the covering, or non-imputation of sin, but no cause of it, *i. e.* a means, but not a cause; a very nice distinction, to be considered further hereafter.

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This I take to be a just account of the chief Answers, that have been made to the premised Arguments, from the Promises and exhortations of Scripture, for the efficacy or validity of Charity and Good Works, unto the remission of sin, and the Salvation of a sinner.

Now in order to a sufficient reply to these Answers, I think it necessary in this place to say something by way of explication of the Question (tending to the clearing of the true Sense, and meaning of the Doctrine) what is meant by that Efficacy, which any act, that can be done by men, may have towards the remission of their sins, their Justification and Salvation.

It is evident, that all these things are the proper and peculiar Acts and Effects of God himself, who is the agent or efficient cause of them all. And therefore 'tis impossible that any Humane Act should have any direct or immediate influence, or efficiency upon these Effects. *Who can forgive sins, but God?* And 'tis God that justifies, and saves actively. And therefore all the Efficacy that can be in Humane Acts towards these effects, can be no

more than *preparative* or *passive*. And what can that signifie more, than that they are certain Dispositions and Qualifications of the Patient, or Subject to receive these Effects of Divine Grace. Nor can Faith it self have any other influence or efficacy upon these Effects, any more than Charity. Faith it self doth neither pardon our sin, or contribute any thing to that Divine Act, by which we are pardoned. Neither doth qualifie or save us, any otherwise then by making such a Change or Qualification in us, whereupon this Grace of Justification to Life, is freely given us of God.

But against this Explication of the Efficacy of Faith, to the Grace of Justification, it hath been alledged, that Faith in Christ doth not justifie as an act or qualification found in us, but as it hath a peculiar Vertue, not common to Charity, or any other Act of ours; and that is of apprehending and receiving Christ, or uniting us to him, and so making us Partakers of his Righteousness imputed to us, by means whereof we come to be Justified, our sins Covered, and our Souls saved.

Whereunto I answer. 1. By allowing an union of Believers with Christ the common Saviour

Saviour, to be indeed the true ground and foundation of the Benefits which we receive by him. And that this Union is not barely *Relative* or *Political*, such as is betwixt a King, Lord or Husband, and their respective Subjects, Servants and Wives. Nor only *Personal*, imputed and founded upon the Promise or Covenant of the Gospel, to them that believe in him; but a true and real Union effected by the *Medium* of the Holy Spirit, communicated to them that believe, and are baptized into the Faith of Christ. 1 *Cor.* 12. 13. *For by one Spirit we are all baptized into one Body*: and 1 *Cor.* 6. 17. *He that is joyned unto the Lord is one Spirit*, ver. 11. of the same Chapter, *But ye are washed, but ye are sanctified, but ye are justified, in the Name of the Lord Jesus, and by the Spirit of God.* Rom. 8. 12. *If any man hath not the Spirit of Christ, the same is none of his.* This *Spirit of Christ* is ordinarily called *the Spirit of God, abiding or dwelling in all true Believers, whereby they are partakers of the Divine Nature*, (as St. *Peter* speaketh) as Christ also was, though not in the same measure and manner. Such a real

1 Cor. 3. 16. 1 Cor. 8. 19. 2 Pet. 1. 4.

Union

Union there is between Christ the Head, and all true Believers, Members of his Body, as there is between the head and members of a natural Body, partaking of one and the same natural Spirit. Nor do we deny but that Faith is the first Act that disposeth a Man to the *Receipt* of this Divine Spirit dwelling in him, whereby it may be said to effect, or procure our Union with Christ, whereby we partake, both of the Nature, and the Effects and Benefits of his Righteousness.

But the imputation of Christs Righteousness to us is no Scriptural Phrase, but differs very much from that of St. *Paul*, asserting not the Righteousness of Christ, but Faith (working by Charity) to be imputed for Righteousness to them that believe, *Rom.* 4. 5. 24. But if it be the act or habit of Faith, which is imputed to us for Righteousness, according to the express literal Sense of the Apostles words, then 'tis not the Personal Righteousness of Christ, that is imputed to us; for our Faith is no part of his Righteousness. But because the Phrase of *Christs Righteousness imputed to us*, hath been commonly used by Divines of very good Note, amongst

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Protestants, (though no man can be obliged to admit it in a strict Sense, it being not found in Scripture) yet I think, for Peace sake, it should not be absolutely rejected, much less with any reflections of Reproach or Disparagement to them that have used it, but rather admitted in such a Candid Sense, as it may fairly bear. As if the Son of a Prince, or some other Person of Great Merit and Favour with him, should undertake to be Mediator for some Rebel, that had justly incurred the Displeasure of his Prince, and rendred himself obnoxious to the highest penalty of Law, should of his own Good Will, by the Appointment and Will of the Prince, act or suffer something for, and on the behalf of the Delinquent, and thereby obtain, by the Grace of the Prince, a free Pardon for him, under some equitable Conditions required of the Delinquent. In this case the Merits, Act and Sufferings of such a Mediator might, in a reasonable Sense, be said to be imputed to the Redeemed Person. Such an Interpretation of this Phrase of *Christs Righteousness imputed to us*, I think should not be quarrel'd, but may fairly agree with the Scripture phrases of *Propitiation, Expiation*

on, and Attonement of Christ made for us, and with the Discourse of the Apostle, *Rom.* 5. from the 15 Verse to the end of the Chapter. Other Senses there are of this Phrase insisted upon by some Divines, which cannot be maintained without gross, and absurd Consequences, as hath been shewed by some that have lately written sharply concerning this Point.

This Explication of the Question, what is meant by that Efficacy, which any act, that can be done by us, towards the Remission of our sins, or our Justification can have, being premised, and cleared from the most usual Objections against it; I proceed in my Reply to the fore-mentioned Answer to the Arguments, for the Confirmation of the Doctrine in hand, drawn from the Promises and Exhortations of Scripture, as followeth.

To the First part of that Answer, alledging only the necessity of Presence of Charity and Good Works, together with Faith (in order to the obtainment of the Benefits propounded) as a sufficient Account for the use of those Motives, contained in the said Promises and Exhortations; I reply, by demanding whether the Cha-

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rity and Good Works, ſuppoſed to be neceſſary, do concurr to the Qualification of the Perſon that is to receive theſe Benefits or not: If they do concurr, as any Part of the Qualification of the Perſon, for the *Receipt* of thoſe Benefits, it cannot be denied by the Explication of the forementioned Queſtion, but that they are as truly available to the *Obtainment* of thoſe Benefits, as Faith, or any thing elſe can be. If they do not concurr, as any Part of Qualification for theſe Benefits, the bare neceſſity of their Preſence, upon any other account, can be no reaſonable ground of Exhortations to ſuch Actions, in order to the Advantages thereunto promiſed. Nor can thoſe Advantages, or Benefits be any reaſonable Motives to ſuch Actions, whiles they are ſuppoſed to contribute nothing at all to the *Obtainment* of them. And conſequently, the only deſign of propounding thoſe Motives to ſuch Actions, would be utterly fruſtrate. For all Exhortations, Counſels, or Advices, to any Act or Practice, do include this general Suppoſition to common Underſtanding, that the things adviſed, or exhorted to, are of ſome Uſe and Validity, to the End that is propounded, either

either by removing some Impediment, or by some kind of Causality or other; else the Advice is altogether vain, and a Man should be never the nearer his End by following it.

And therefore it hath been said, that although Charity and Good Works, be in themselves of no Validity, or Efficacy to the Covering of sin, Justification, or Salvation of a sinner, nor do contribute any thing towards the Obtaining of those Benefits, yet they have the nature of a *Causa sine quâ non*, that is, *of something, without which a thing is not to be effected or gained*, but if that Something hath no manner of Causality at all in it, it cannot be called a *Causa sine quâ non*, without a real Contradiction in the Terms. For to be a Cause, without which a thing cannot be, and yet to have no manner of Causality, in reference to the Effect, is to be a Cause and no Cause.

But suppose the design of the Holy Ghost in the forementioned Promises, and Exhortations had been (as we really suppose it was) to instruct men what they should do, or what things possible to be done by them, would be available to the ends pro-

propounded. I demand how ſuch a Deſign could have been expreſſed more ſignificantly then it is by the Terms uſed in the Exhortations and Promiſes alledged. And as for the bare neceſſity of preſence of Charity and Good Works, together with Faith in the Perſons which are to be juſtified and ſaved, that's no more then is equally true of the faculties of Life, Senſe, and Reaſon, there being a perfect neceſſity of the preſence of all theſe things to the act of Faith, which is ſuppoſed to be the only thing that juſtifies a man. But would it therefore be reaſonable to exhort men to take care to preſerve theſe faculties in order to their Juſtification, or might the Promiſes of Pardon of Sin, Life, and Salvation be reaſonably annexed to ſuch a care of preſerving theſe Faculties, upon the bare account of their neceſſary preſence, or concomitancy, with a juſtifiing Faith.

Now where it hath been ſaid, that Charity and Good Works are neceſſary to the verification of that Faith, by which we are juſtified, *i.e.* to declare and manifeſt the truth of it, but have otherwiſe no concurrent Efficacy to the Juſtification of the Belie-

Believer, and that is a ſufficient account of the reaſonableneſs of all Promiſes made to the habit and exerciſe of this Vertue, as alſo of the Exhortations before mentioned. I anſwer, that if indeed theſe things be neceſſary to the verification of that Faith that juſtifies us, ſo as to conſtitute and make up the Truth and Validity thereof, and thereby to declare the Efficacy thereof, the Queſtion is really yielded; And theſe things muſt be acknowledged to have a concurrent Efficacy to the forementioned Effect, which is all that is contended for.

But if by the verification of Faith no more be meant, then a bare manifeſtation of the truth of it, by the Signs and Fruits of it, that is the ſame thing with the former allegation, concerning the neceſſity or uſefulneſs of theſe things, for the Aſſurance of a mans Juſtification or Salvation. But whether this be the true intent, or only meaning of the Promiſes, and Exhortations made to theſe Practices, I appeal to the Judgment of any Unprejudiced Reader, that ſhall review, and conſider the expreſs Terms and Forms of Words uſed in them.

When we pray for the Forgiveneſs of

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our ſins, muſt this be the only Meaning? not that God will be pleaſed to forgive us, upon any conſideration of our Prayers, but that he will give us an Aſſurance, that he hath forgiven us? I appeal to the Conſcience of any of them, that make this Allegation (to ſerve an Hypotheſis, which they have unwarily eſpouſed) whether this hath been, or is their own Senſe in their Prayers for the Pardon of their ſin. Which is no other, than if a Criminal, petitioning a King for his Pardon, ſhould thereby intend not to obtain it, but only to be aſſured that it was granted. When our Saviour promiſeth, that *if we will forgive Men their Treſpaſſes, our Heavenly Father will alſo forgive us our Treſpaſſes*, is that his only Meaning, that our Forgiving others ſhall be to us a ſign, and evidence that we are forgiven, but no Means to obtain that Forgiveneſs? When we are exhorted to Repentance for the Remiſſion of our ſins, which was the common Doctrine of the Prophets, of *John* Baptiſt, our Bleſſed Saviour and his Apoſtles, and particularly of St. *Peter* in anſwer to the Queſtion of the *Jews*, what they ſhould do to be ſaved, *Acts* 2. 30. was this their Meaning, not to

teach Men to repent, to that end that they might be ſaved, and their ſins be forgiven them, but that they might be aſſured that their ſins were forgiven them? I deſire any Indifferent Reader, that is not pertinaciouſly bent to maintain a Prejudice againſt all Appearance of Reaſon, to apply this Meaning to the Promiſes, Exhortations, and Aſſertions of Scripture, which have been before alledged to this Purpoſe, and then to judge, whether all, or any of them be to be interpreted to this Sence. And if they be, I demand why the ſame promiſes of Juſtification, Salvation, *&c.* made to the act of Faith, may not, or ſhould not admit of the ſame Interpretation (as ſome of the Antinomians have contended) *viz.* that Faith it ſelf contributes nothing at all to any of theſe Effects or Benefits, that are thereunto promiſed, or is any Means or Condition of obtaining them, but only a ſign or means to aſſure us of our Intereſt in them.

Laſtly, I demand, whether any thing poſſible to be done by us, doth ſerve to qualifie us for the *Reception* of thoſe Benefits, by the Grace of God, or be of any Validity, or moral Efficacy towards the *Obtainment*

tainment of these Ends? If not, then Faith can be of no more Efficacy to this purpose then Charity. But if any Act or Condition, that is possible to be performed by us, be any ways effectual or available to these Ends, why may not Charity, (especially as a fruit and effect of Faith) be conceived to have a concurrent Efficacy with Faith, or subordinate to it, agreeable to the many promises of the same Benefits made to Charity and Good Works, as well as to Faith? And seeing that it is, and must be ever acknowledged, that it is only of the free Grace of God, that Faith is accepted as any condition, qualification, or means of obtaining these Benefits; Seeing also, that Charity, in the proper nature of it, is the most Excellent, and most Divine Vertue, most conformable to the nature of God himself, and therefore said to be the greatest of the three Christian Graces, 1 *Cor.* 13. 13. Is it not very reasonable to believe that such a quality most Divine, expressing both the Nature and Image of God, and being also the Effect of his own free Grace, should be accepted as part of that disposition in us, that qualifies us for his Favour and Reconcilia-

tion, merited only by the Expiatory Sacrifice and Obedience of his Son, always acknowledged by our Faith in him, renouncing all confidence in any thing that we can do, as acceptable upon any other account, then of his Meritorious Mediation?

Other reasons are given by Modern Divines of the Protestant Party, concerning the necessity of Charity and Good Works, exclusive of this we contend for; alledging that these things are necessary *necessitate præcepti, non medii*, *i. e.* necessary parts of our Duty, in obedience to the Law, or Will of God, not necessary means of Salvation, or obtaining the Benefit of remission of our sins, necessary to be practised, in order to the pleasing of God, the Glorifying and Honouring of his Name, to express our Thankfulness to him for all his Benefits, especially for his Free Grace of Redemption and Justification, procured by the merits of Christ: As also necessary to adorn our Holy Profession, the Honour of Christ and his Gospel, to give Good Example, and avoid Scandal, *&c.* All which are without Exception to be acknowledged, for just Reasons of our Duty: But do signifie nothing to

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the Question in hand, in as much as they do not severally, or jointly make any reasonable account, either of the promises of Pardon, Eternal Life, and Salvation, to the performances of these Duties, or of the Exhortations to the practice of them, urged by such Promises. These Reasons are indeed just Motives to the Duties of Piety and Charity, and urged as such, in other Texts of Scripture. But of a different sort and nature from those which are propounded in the Promises and Exhortations alledged by us. These Reasons with others of like import (exclusive of that which is urged by us) alledged as the only account of the necessity of Good Works, do utterly destroy and make void the validity of the Motives, in the forementioned Promises.

And here (with as little disparagement as may be to the Author) I think it lawfull for me to mention the great dissatisfaction, not to say Scandal, which I long since took from the common outlandish *Catechism* set forth first by *Zachary Ursin*, and afterward by *David Paræus*, Anno D. 1623. who intitles the third part of his Book, wherein he undertakes to give an account

account of the neceſſity of Good Works, and all the practical part of Chriſtian Religion, *de Gratitudine*, *of Gratitude* or Thankfulneſs to God for our Deliverance from the miſery of the Natural State, and our Liberty recovered by Chriſt, which are the titles of his two former parts. This General Title and Account of Good Works, doth plainly ſuppoſe a negation of any antecedent neceſſity of Converſion and Repentance (which are the two firſt things which he treats of under that Title of Thankfulneſs) unto the Effect of our Juſtification and Salvation; unleſs it be reaſonable to ſay, that a man is obliged to be thankfull for a Benefit before he hath it, or to the end that he may receive it. Converſion unto God, and Repentance by this mans Doctrine, muſt be looked upon as a thing not in it ſelf neceſſary to our Juſtification or Remiſſion of ſin, but as a Duty of Gratitude, for this Grace given unto us, either before, or without reſpect to our Converſion. And we are to repent, and turn to God, not that our ſins may be forgiven, but becauſe they are ſo; not that we may be ſaved, but becauſe we believe, and are

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confident that we shall be saved. So the whole practice of Christian Piety, Holiness and Righteousness before God, must proceed upon an account of Thankfulness to him, for his free Grace that requires none of these things at our hands, as conditions of our Pardon or Reconciliation with his offended Majesty.

Not but that some other Ends and Reasons, and particularly those which we mentioned before, are also named by the same Author, as part of the necessity of Good Works. But all are reduced unto the general account of Thankfulness, and exclusive of any Moral causality, or condition of Justification and Salvation. How well this Doctrine agrees with Natural Religion, the Scriptures of the Old Testament, or even with the design of the Gospel; I must leave to be judged by indifferent Readers. Because I hold not my self obliged in this place to engage any further in the great Controversie, about Justification by Faith alone, or to take particular notice of the Texts of St. *Paul* commonly alledged, for the Solifidian Doctrine; which have been exactly considered by so many of our own Divines; and my own Sense of them elsewhere delivered in brief.

brief. Besides that the covering of sins attributed to Charity in the present Text, though it extends to the Effect of Justification in the most Eminent Sense of the Phrase; yet is not by our Interpretation limited to that Signification, but extended (as hath been said) to the removal of punishments in this life, and to the abatement of them, both in this Life, and that which is to come, which are the Benefits that may be obtained by Charity, without any perfect Justification of a sinner.

Now if any Person that reads this Discourse, having not been prepossessed with any Prejudice against this Doctrine, or doubt of the Truth of it, shall think that the Work is over-done, by the Allegation of so many Texts and Arguments for the Confirmation of it, and so much pains taken in answering Objections against it, and shall therefore charge me with loading the Readers with a tedious Accumulation of superfluous Arguments, thereby abating the Perspicuity of the Matter, as *Cicero* speaks, upon occasion of his long Discourse, to prove the Existence of a Deity. I must answer

Perspicuitas enim argumentatione elevatur, ---Remque meâ sententiâ minimè dubiam, argumentando dubiam facis. Tull. *de Oratore Lib.* 3.

anſwer, that this Objection can only be made by him that is ignorant of the contrary Doctrine, commonly aſſerted and contended for, not only by Lutherans and Calviniſts abroad, but by ſeveral of our *Engliſh* Divines (till of late years) going that way. And 2. Although the bad Conſequences of that Doctrine have been ſtrongly averted by the Authors thereof, in ſome of their Diſcourſes, yet the Event and Effect thereof hath, to my own Knowledge, in a multitude of Perſons, with whom I have had Occaſion to converſe, notoriouſly abated the exerciſe of Charity, and the Zeal or Conſcience of Good Works, ſuppoſed by this Doctrine, to be neither abſolutely neceſſary, nor available to the Salvation of a Chriſtian. Many Perſons I have known, who upon this only Ground, have neglected and ſlighted the practice of Charity, not only in their Life time, but alſo at their Death, comforting themſelves againſt all fear of Peril by this Neglect, from a miſtaken Notion, and Confidence of Juſtification by Faith alone, without Good Works.

The Senſe of this dangerous Errour, was one thing that moved me to the Pains of this Plain Diſcourſe. Having viſited di-

vers Persons in their Last sickness, earnestly moving them (according to the Injunction of our Church Liturgy in that Office) to Liberality towards the Poor, with little or no Success, upon a Misperswasion of the no Necessity, and as little Validity of such Works to the safety of their future State.

And though I have known Some, and do believe there are many of that Perswasion, that upon other Considerations, and better Principles, have been very Charitable and Forward to Good Works; yet I have also had a particular Opportunity of observing, & Knowing something more than other Men, concerning the Neglect of this Duty, from the Place of my late Habitation for some Years, belonging to an Office of Registry, kept for the Probate, and Custody of Wills and Testaments, made within the Jurisdiction of the Arch-deacon of *Norfolk*: wherein I have observed this last Record and Testimony of Charity, which should have made up the Neglect and Defects of that Duty before; to have been either wholly omitted, or very penuriously, and disproportionably expressed in many, and indeed most Wills of Considerable Estates.

But

But to take off all appearance of Scandal to our Religion, upon this Account, it hath been, or may be made Evident, upon a just Reckoning, that the Publick Good Works, and *Donations* of *Protestants* to pious Uses in this Nation, since the *Reformation*, have been more than Equal to any that ever were done by Papists, within the same Compass of Time, in any precedent Age: This personal Apology for the present Discourse, might perhaps have been spared, but was piously intended to the best Advantage, and greatest Concern of all Persons in the time of their Life, and at their Death. There being certainly no possible Use to be made of Worldly Goods so Acceptable to God, or so Advantagious to the Owners thereof, both in their Lives, and at their Death, as that which I am labouring to promote from this Text.

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